Record of Christian Work

East Northfield, Massachusetts.

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I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. *Isaiah 27. 3.* (*Motto of Northfield Seminary.*)

RELIGIOUS THOUGHT AND ACTIVITY.

At Chautauqua Institute's fiftieth anniversary, to be celebrated the coming summer, the few surviving associates of Bishop John H. Vincent in founding it will be invited to take part.

The beautiful pulpit in the memorial church which the General Synod of the Reformed Church in the United States has built at Château Thierry, France, is to be **dedicated to the memory of those chaplains who gave their lives in the world war.** An appropriate inscription and the names of the twenty-two chaplains will be engraved upon the pulpit.

This is a most laudable undertaking, and one to which a number of chaplains have been pleased to make small gifts to honor those who were their comrades in service.

A cable dispatch from Salonica, Greece, tells of extraordinary honors conferred upon Dr. John R. Mott and the Y. M. C. A. of America by the city council and people, the governor general of the province, and the government of Greece itself, in connection with the laying of the cornerstone of a modern Y building in that city at the intersection of two leading thoroughfares. As a perpetual mark of distinction one of the streets has been named "Y. M. C. A. Avenue" and the other "John R. Mott Street." On Dr. Mott's arrival the newspapers acclaimed him as "the world's most useful citizen," and gave many columns to comment upon his work and the movement he represents. He was made an honorary citizen of the ancient city, the Thessalonica of Paul's day and present metropolis of Macedonia, with a population of upward of 300,000.

This is the outcome of a remarkable combination of welfare and relief work done in Salonica under the direction of the American Y secretary there, Ulius L. Amoss, formerly of Baltimore. This service included the trying period when the hordes of refugees from Anatolia and Thrace poured into Salonica and northern Greece after the recapture of Smyrna by the Turks. Mr. Amoss kept in view through it all the goal to establish the Association work on the basis familiar to the young men and boys of American communities. He was aided by military and civilian officers, leading citizens and the people at large, so that the work is well established in popular favor.

Gene Stratton-Porter has a vigorous article in the May "McCall's Magazine" attacking the Goodspeed New Testament as a revision downward of the King James. The article is more interesting as a revelation of her own personality and experience than as a criticism.

As credentials for writing such an article she refers to her own intimacy with the Bible. Her father was an ordained minister, who could repeat the whole Bible from memory, or any verse or chapter desired. He had a sister who twice in her life repeated the entire Bible from memory before a committee. This was the atmosphere in which Gene Stratton-Porter was raised. Morning and evening family prayers, church meetings, day school, all involved further acquaintance with the Bible. Later, she undertook detailed study of the Bible, and wrote the articles on birds for the New International Biblical Encyclopedia, of which Dr. James Orr was editor.

She attacks the Goodspeed New Testa-

ment as neither dignified, grammatical, nor correct in the use of English, while it is honeycombed with slang and inept phraseology, she says. Numerous instances are quoted in support of her sledge-hammer blows. But we think her criticism is a little beside the mark. The Bible has few readers of her literary and poetic taste and learning, who can see as much in the King James as she does.

Exhaustive figures with regard to **the religious complexion of each state** in the union are given by "Our Sunday Visitor."

The Methodists are said to be the leading religious sect in Delaware, Kansas and West Virginia. The Baptists are the leading religious sect in Alabama, Arkansas, Florida, Georgia, Kentucky, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. The Mormons lead in Utah and Idaho. In every other state of the union the Roman Catholic church is the leading sect. The Baptists outnumber all other sects put together in Alabama, Georgia, and Mississippi; the Mormans in Utah; the Roman Catholics in Arizona, California, Connecticut, Louisiana, Maine, Massachusetts, Montana, Nevada, New Hampshire, New Mexico, New York, Rhode Island and Wisconsin.

The claim of "Our Sunday Visitor" is as follows with regard to cities:

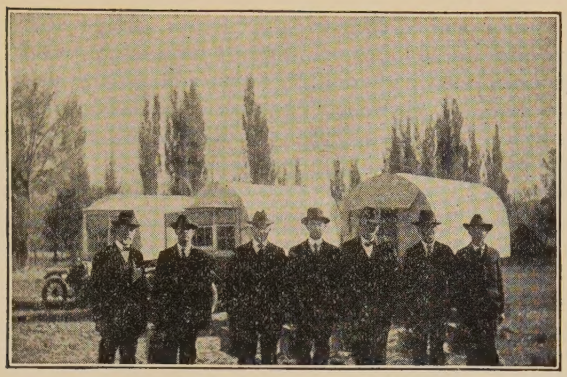
"The government census on the church membership of people who live in the cities is interesting. It shows that the Catholics of San Francisco, Providence, R. I., and New Orleans constitute 80 per cent of the total church-going population; in New York, about 75 per cent; in St. Paul and Jersey City, 70 per cent; in Boston, Detroit, Milwaukee and St. Louis, more than 65 per cent; in Buffalo, Chicago, Cincinnati, Newark, N. J., and Louisville, Ky., more than 60 per cent; in Minneapolis and Pittsburgh, 55 per cent; in Cleveland, Philadelphia and Denver, more than 50 per cent; in Baltimore, 45 per cent; in Washington, D. C., Kansas City and Los Angeles, 35 per cent. The cities that are enumerated are the 25 leading cities of the United States. In not one of them has a single Protestant denomination a greater membership than has the Catholic."

The Roman Catholics do not constitute a political majority in a single state in the union. They come nearest to a majority in New Mexico, where they form 49 per cent of the total population.

Foreign-born Girl Students in the United States.

It is something to wave the red, white and blue in our hearts,—is it not?—that there are in the United States today 1500 girls from sixty-eight countries on the globe, whose mission here is to take advantage of the opportunities given women in our colleges and universities. Other countries have institutions with standards as high, perhaps, but their doors are closed to women. It is only in the United States that women are admitted to every class room, not only admitted, but welcomed: it is as if they are encouraged here and discouraged elsewhere. These 1500 students represent more than such obvious countries as China, Japan, India, France and Russia. They are also from Bulgaria, the South Sea Islands, Honduras, Iceland, Java and Peru. On a short trip through the Middle West recently a secretary of the Friendly Relations Committee of the Young Women's Christian Association met a Greek, Portuguese, a girl from British Guinea, three Chinese, a Japanese, a Eurasian, a Brazilian, a Korean, two girls from India, and one from Iceland. Inquiry developed that they were here to specialize in the science of education, liberal arts, the sciences, nursing, medicine, dentistry, and social work, and one Chinese girl had ventured so far from home that she might take a course in business administration with the object of helping her father in business.

The Friendly Relations Committee of the Young Women's Christian Associations has foyers in Berkeley, Chicago and New York. Secretaries at these foyers learn of a girl's coming through a hand-in-hand connection of secretaries stretching across the seas, almost as soon as the girl has overcome parental objection and has been given permission. These foyers furnish the girl a home till she finds a place to live; they find the half-time employment so necessary in helping her meet her expenses; they make friends with and for her. The foyer is, in brief, a living, loving substitute for the home the girl left behind when she went adventuring for an education.



Workers and Wagons of the Utah Gospel Mission Last Year

Right Use of the Term "Catholic."

The following has been drawn up by the Church of Ireland bishops, and is being circulated in Ireland:

"The archbishops and bishops call the attention of members of the church to the increasing misuse of the term 'Catholic' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the bishop of Rome. Members of the Roman Catholic church are now commonly designated as 'Catholic,' while members of our church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the gospel of Jesus Christ, and of the society which he founded, is one great feature which distinguishes Christianity from all other religious systems. Christ's church is universal, or catholic, in the fullest sense of the term. Its mission is to all, its membership includes persons of 'all nations, and kindreds, and people, and tongues.'

"If we now surrender our title of membership in the Catholic church, and concede it to those only who accept the authority of a particular bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the body of Christ, and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

Mormon Evangelization.

The active summer work of the Utah Gospel Mission is brought to mind by the arrival of its annual report of last year's operations.

In the East this mission tries to arouse the Christian conscience by means of a quarterly paper, "Light on Mormonism," and other literature. Its western work is threefold:

"First, the colporter work, in which we aim to visit every home with half an hour or so of personal religious conversation, explaining and awakening interest in the special printed matter which we then give them, and seeking to meet the spiritual needs of all as best we can. Second, the Bible work, in which during these same calls we endeavor to supply every home with the Word of God, and to awaken a fixed purpose for its daily, devotional, rational use. We also have gospel song books, and sometimes other books for sale. Third, the evangelistic work, in which we seek to hold one or more meetings in every settlement, at which the great fundamentals of religious truth, life and duty are emphasized and personal decisions for eternity are urged. All our workers are unsalaried, to avoid Mormon prejudice."

Last year the band of workers, averaging five men, touched 98 places, and directly reached families containing over 50,000 peo-

ple. "In the most of the families it was probably the only real gospel message for the seven years or so since our men were there before! Those who think that our work is less than imperative should remember this fact and all its really ghastly implications for the welfare of the souls we can reach with the message. There is far too little knowledge of the great gospel truths in any Christian community outside of Mormonland, no matter how well the people attend services. But what would the conditions be if all such opportunities were removed, except that once in seven years a brief call with reading matter was made, and a chance given to attend meetings?"

Evangelistic services were held in 86 places, with an average attendance of 88 persons, the largest running as high as a thousand persons.

Further information regarding this valuable effort can be secured from Rev. John D. Nutting, supt., 9277 Amesbury Avenue, Cleveland, O.

American Institute of Christianity.

Another new foundation in the interest of American Christianity has been launched under the above title by a number of prominent men in the various Protestant denominations. It proposes to serve American Christianity as a reliable interdenominational agency, equipped to survey the field of Christian knowledge in America and present all available information in a form acceptable to and approved by all denominations and schools of thought. It will not duplicate, but, on the other hand, it will supplement and complement the work now done by various organizations for spreading information and promoting church activities.

The plans of the Institute provide for a library of reference, especially rich in works pertaining to modern Christian enterprises, conference rooms available to all engaged in the study of church and religious problems, and a complete statistical bureau. But none of this future program of the Institute will be undertaken until the publication of an "American Encyclopaedia of Christianity" is successfully launched.

American Christianity, it is claimed, has now come to a point where a definite and important need in Christian knowledge exists, and can be no longer ignored. The need is for one work of reference, complete and authoritative, which will tell the story of all modern Christian enterprises, including also all important facts of the church's long history.

In the publication of this proposed set of twelve books of approximately one million words per volume the following principles will be observed:

The "American Encyclopaedia of Christianity" will provide a foundation for intelligent work in all fields of Christian endeavor;

It will fill the same need for Protestants that the Catholic Encyclopedia has filled for Roman Catholics and the Jewish Encyclopedia for Jews;

A system of denominational counselors, coöperating with the editors, insures a treatment of denominational questions in a manner acceptable to and approved by the denomination concerned;

Other compilations have concerned themselves only with the doctrine and policy of the church. An extensive research program guarantees in the "American Encyclopaedia of Christianity" an accurate account of all Christian enterprises of today;

None of the articles will be propagandist, none of them will be controversial;

In instances where the topic admits of controversy, the treatment will be historical rather than argumentative, and recourse will be had to the device of parallel articles clearly stating both sides of the point at issue. Each article will record rather than create opinion, the writer's own opinion being subordinated to its place in the general perspective.

The United States is now the center of gravity of Protestant Christendom, it is claimed. The viewpoint therefore will be American and Protestant.

ZIONISM: AN INTERPRETATION.

Professor Russell Galt.

Zionism and the Jew is the burning question in the Holy Land. I am repeating some ancient history when I remind you that Great Britain in her desperate straits during the war made two contradictory

promises that are bearing hard fruit in Zion these days. The first promise was made to King Hussein of Mecca, promising independence to the Arab countries (of which Palestine was one,) if they would throw in their lot with the Allies against the Turks: which they did. The other promise was made to leading Jews in return for financial aid, and was to the effect that England would view with favor the establishment of a national home for the Jew in Palestine. Now these contradictory promises have brought trouble, for after the war England evidently forgot the first promise, set up a Jewish governor in Palestine (Sir Herbert Samuel), and proceeded to give every encouragement to the Zionist movement. The result has been disaster. The Moslem and Christian Arabs of Palestine, numbering 93% of the population, have united to prevent the Jews, who are only 7% of the population, from putting them out of their land and their homes, for such is the purpose of the political Zionist. Here you have the uncanny sight of Moslems and Christians united against the Jew. Riot, murder and anarchy have resulted. When I was in Jerusalem the streets were patrolled by British soldiers in armored cars.

I do not know what your view is concerning the return of the Jew to Palestine, but in the blatant return of the political Zionist, who is without any religious motive whatsoever, in his loud pronouncements that he is going to take the land and put the Arab out, with his grasping Jewish habits given fuller rein by British guns, we see a national miscarriage of common justice that no man who calls himself a Christian can tolerate, either with or without prophecy. How would you feel if a 7% minority of American Red Indians backed by the British guns would attempt to put 93% Americans out of the U. S. A.? Well, that's just how the Arabs feel about it.

I found myself looking at this situation through the eyes of my two Moslem student friends who voluntarily became my guides during my stay in Jerusalem. These were students at our American University in Cairo. Last year they sat in my Bible class, and led the class. Many times I had clashed with them over the Bible, but we are still good friends. I found myself putting myself in their shoes. Their protest was, "What right has the Jewish minority of 7% to put us out of our land and our homes and rule us, when as a matter of historical fact we Arabs have held Palestine longer than the Jew ever did?" They took me down to the Moslem-Christian headquarters, and loaded me with literature (written in English) on this subject.

From some of this literature I must quote one paragraph. It is written by Sibley Jamal, whose name sounds distinctly Moslem. He says:

"Going back to the Old Testament, can Christians build from that a positive policy for restoring the Jews to Palestine in the form the international political Zionist desires? I say, Certainly not. There is nothing in the Old Testament to warrant this. The one great burden of the Old Testament, as Christians believe, is the foreshadowing of the coming of the Messiah, which was fulfilled in Christ. This fact of Christ being the promised Messiah the Jews do not admit. Hence it follows that their interpretation of the Old Testament and its prophecies does not coincide with the interpretation which Christian people read into it. Now, if Jews and Christians differ on the most vital fact of which the Old Testament is the expression, why should Christians admit the minor teaching about 'restoration' and the 'Promised Land,' which depends so largely on that main fact? . . . . For if it is not clear to the Jew that the Messiah has come, much more ambiguous are the prophecies on the fate of the land, the time of fulfilment, the method used, etc. To the Christians the Jews are no longer the Chosen People, and the promises made to the Jews were transferred to them, the spiritual sons of Abraham."

The question of the Jew in Palestine became a different thing when I saw it with my own eyes. There is no question but that the Jew can make a great contribution to Palestine. The finest colonies are the Jewish colonies, the best land is the Jewish land, the only modern methods of farming are the Jewish methods. The Arabs are willing for the Jews to return and take their normal and proper place in the life of the country. But the Jew wants to rule,

he wants to put the Arab out, and the Arab fears the grasping Jew just the same as you in America do, but he has far more cause.

RELIGIOUS EDUCATION.

A decision of moment to the people of our churches who have grown up during the past 50 years under the uniform International Sunday school lesson system, was made at the annual meeting of the executive committee of the International Sunday School Council of Religious Education: the disappearance of the last vestiges of the old International Sunday School Association was achieved.

It will be recalled that at the Kansas City convention in 1922 a merger was effected between the International Sunday School Association and the Sunday School Council of Evangelical Denominations, a body through which the national Sunday school boards of various denominations established coöperation among themselves. The name adopted for the new body was "The International Sunday School Council of Religious Education." The convention delegates voted by a majority to use the word "Christian" instead of "Religious" in the new title, but the executive committee of the organization claimed, we believe, the right to decide the matter, and promised to consider it. This it has now done, and not only has it by a vote of 64 to 16 decided to retain the word "Religious," but by a vote of 50 to 24 it decided to drop the words "Sunday School." The correct title of the body now is "The International Council of Religious Education."

Among reasons publicly given for using the word "Religious" is the fact that religious education, so called, is having great vogue just now, and the phrase is widely used by educators; while on the other hand "Christian education" is said popularly to mean Christian secular education, just as we speak of this being a Christian nation. Conservative people say that religious education may mean anything,—Jewish, Socialistic, New Thought,—anything that calls itself religious. Perhaps the deeper reason which influences the educational leaders who have now secured control of the Sunday school field is that they regard children as born with religious capacities which only need to be cultivated under Christian auspices to make them Christians. Hence their earnest effort to develop the teaching function of the churches, not in Sunday schools only but also in weekday and vacation schools offering courses of religious study.

This attitude led logically to dropping the words "Sunday School" as too narrow a term. Besides, it was said that it is not universally used. Some churches prefer "Bible School" or "Sabbath school," while Seventh Day communions cannot fit the term anyhow.

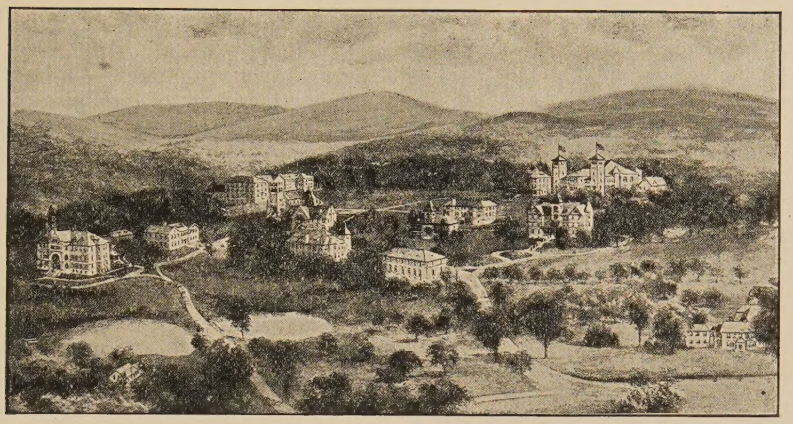
The whole question of Christian or religious education has entered an acute phase the last few years. People are waking to the fact that while religious acts are observed in halls of legislation and justice, and in other public places, they must be left outside of the public schools in most states. Just at the impressionable age the children are educated in God-less schools.

With what result? Dean W. S. Athearn of Boston University has recently made public the results of scientific tests upon thousands of children representative of all classes. Appalling lack of sterling character was revealed, both in thought and action. Then expert teachers took some of the groups already tested, and instructed them in morals and in religion. Those children who received only moral instruction improved 60 per cent, while the others improved 85 per cent in honesty tests.

Dr. Athearn says: "We have made the discovery that unless children are taught religion they will not be religious. We have also made the discovery that children can be scientifically taught religion in such a way that the course of their entire lives is changed. Our tests prove this beyond any scientific doubt."

The remedy, then, for the lowered standard of moral character and the restlessness of the rising generations is claimed to lie in giving religious instruction (not sectarianism,) in the public schools.

Of course the influence of the home must not be overlooked. Give the Bible and family worship a real place in the home life, and Christian character will be fostered in all its members. John Quincy Adams said, "So great is my veneration for



Aeroplane View of Northfield Seminary Campus.

the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

Finally there is the church. And here we would draw attention to a new book, "The Teaching Work of the Church,"* recently prepared and published under the direction of the Committee on the War and the Religious Outlook as a study that underlies all that this committee has previously published on the relation of the church to young men, to missionary work, to industrial reconstruction, to Christian unity. As people are taught and trained, so their relations to the vital contacts of every-day life will shape themselves.

This book represents the careful thought of educational leaders in all the Protestant denominations as above referred to, and in all departments of educational work. It deals with the task of Christian education as a whole. Part I lays bare the secularization of public education, and explains what the educational function of the church is. Part II shows how and what the church should teach persons from childhood up, and exercise a wider mission in Christianizing public opinion. Part III deals with organization, all the agencies directly connected with or related to the church welded into a unified educational program. Part IV takes up Christian leadership,—religious education in the college and seminary.

* The Teaching Work of the Church. Association Press, New York. 309 pages. $2.

The book represents the latest expert ideas on this important and pressing subject, and will give points to any one who wishes to understand how the church can best organize and develop its teaching powers.

CURRENT THOUGHT.

The Bible does not teach Calvinism against Arminianism, or the latter against the former. It teaches both. They are different aspects of one great truth which finds expression in the sacrifice of Christ, on the one hand as propitiatory and on the other as substitutionary. The sovereignty of God and human free will are not contradictory, but complementary. The enlightened Christian will be a Calvinist on his knees and an Arminian on his feet. In all parts of this amazing revelation there is harmony of doctrine, and divine inspiration is the only explanation.—W. Graham Scroggie.

The college life that teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arise from education and habits of thought, and not from "Verbotens."

The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and

energized by love of labor, ills of government cannot long survive. They will be cured by the healing effect of characterful citizens who move into such localities.

Only the flippant college man, unaware that on his shoulders rest the responsibilities of government of tomorrow, will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual vision, can yield to the orgy of lawlessness in the name of fun.

The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office, and respect and support of law and order.—Mrs. Mabel Walker Willebrandt.

Appeal to College Men.

The purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous, and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in alumni associations should at once bring this question to the front. Members of boards of trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business.

Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

One thing more: do these colleges realize by whom and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah, how far some of these institutions have fallen from the high ideals for which they were originally founded! Hence my appeal to you college men to use your influence to get the colleges back again on the track, and have them teach what they were originally founded to teach, namely, the true fundamentals of prosperity!—Roger W. Babson.

Apt words have power to swage
The tumors of a troubled mind,
And are as balm to festered wounds.

—John Milton.

We Beseech Thee to Hear Us, Good Lord!

That thou wilt guide, protect and hearten all who work for their living: in the field, on the sea, in the mines, at the furnace, in the workshop and in the factory: those who work in office and warehouse and shop, those who keep house, and those who have the care of thy little ones;

That thou wilt inspire and control all labors of the heart and brain: the manager's discretion, the doctor's skill, the nurse's patience, the lawyer's discernment, the scientist's quest, the writer's wit, the artist's power, the teacher's appreciation, and the pastor's care;

Finally, for all who suffer by sickness, poverty or bewilderment, for all who are wronged and oppressed, for all who are overworked or underpaid, for the homeless, for those who can find no work, for prisoners and outcasts, and for the victims of degrading lust, intemperance and self-indulgence. Amen.—"Acts of Devotion."

THE MISSION FIELD: AT HOME AND ABROAD.

The Foreign Mission Board of the National Baptist Convention (Negro) reported that at the beginning of the current year it had 39 missionaries in service, of whom 19 were in South Africa, 17 in West Africa, and three in the West Indies. The salary appropriation for these workers amounts to $15,310 each year.

"Ever since I was in the hospital I have been coming to church here, and am doing the gospel." We never know just how many are brought to Christ through the hospital, but after having been operated on, nursed by kind hands and cared for, then taught of Christ, of course many of them go out to their villages to "do the gospel," as they call it.—Dr. R. M. Wilson, Kwangju, Korea.

"The other day I was working on a revision of the Lord's Prayer in the Tai Ya, the dialect here, when we came to the clause regarding the forgiving of our debts. It had been translated 'trespasses,' which is a very difficult and clumsy expression in this language. When I explained to the man helping me that our version of this is debts, which is a single word here also, he spoke right up and said, 'Why, to be in debt is **the greatest of all trespasses!**'"

Dr. Grenfell's work in Labrador suffered a severe loss on January 25 last in the destruction by fire of the Emily Beaver Chamberlin Memorial Hospital at North West River.

Dr. Paddon, physician in charge, states that North West River is a most strategic spot for permanent work. He believes the country has a great future, and says we owe it to the people to develop them in social, industrial and religious ways. So plans were immediately considered for replacing the hospital. This will call for $7000 in addition to the regular budget. We shall be glad to pass on any gifts from our readers for this promising work.

When caste is disturbed by accessions to the Christian community, petty persecution is very apt to follow.

For instance, in one village some thirty Panchamas came to Christianity. One of them gave a small site for a prayer-house between the houses of the Christians and Hindus. The high-caste Reddies vehemently opposed the project, as it would bring the "dirty pariahs" too near their quarters. They offered in exchange double the amount of land on another side farther away. That would have meant having a "pariah" church without access to other castes, and was refused. Thus far the Reddies have succeeded in blocking the erection of the new church.

In many places the Christians are servants of the high-caste Hindus, and the latter fear that the Christians will demand higher wages or become otherwise unmanageable. —From a report.

The International Missionary Council, the body representing all the Protestant missionary societies of the world, has recently obtained statistics from national missionary organizations in different countries, showing their **current annual expenditure** (excluding all money raised on the field, and capital expenditure on property,) in India and China. In English currency this works out as follows:

To the Indian mission field Great Britain and Ireland contribute annually £620,000; United States and Canada, £1,138,200; Denmark, £41,087; Sweden, £33,790; New Zealand, £3,134.

To work in China the annual contributions are: Great Britain and Ireland, £325,000; United States and Canada, £2,071,978; Denmark, £36,963; New Zealand, £5,234. Norway contributes a total of £42,000 to both countries.

In addition, Great Britain expends £21,000 and the United States £693,730 for missionary work in Japan.

The importance of colportage work is emphasized when one realizes that people do not go to bookstores or even to Bible depositories in very large numbers to buy Bibles. The Bible must be carried to the great majority of people who get it.

Mr. J. H. Harris was just taking up colporter work. He decided he would spend a few days in Houston before getting out on his journey.

"But Houston has been so well worked that I don't know just where to begin," said he, as he walked out of the depository.

I said to him: "Start just wherever you find the people! You will be able to reach many whom the other workers could not impress."

He left, but in a short while he was back.

"What do you think?" he exclaimed, as he walked in. "That lady right across the street over there wants a Bible. Give me 117."

That lady had been sitting on her porch, looking right in the door of the depository for more than a year, and yet she had to have a colporter to carry the Bible to her.—Rev. M. L. Vaughters.

In his book **"Adventures with the Bible in Brazil"** Mr. F. C. Glass, who went to Brazil as an engineer in 1892, and later was led to become a colporter, makes a vigorous attack upon the Roman Catholic religion as he found it in Brazil, "where," says he, "nearly all the murderous attacks made on gospel preachers and believers alike are directly traceable to the priests."

The manner of his counter-attack is quite refreshing. Imagine him approaching a potential buyer of his Book.

"I presume you are a Catholic, sir. If so, here is a letter of the great apostle, St. Paul, to the church of Rome of those early days, teaching them pure and apostolic doctrine,—what to believe and do, and what to avoid. Everybody who believes in the catholic apostolic Roman church is simply bound to read this book; it was written for them especially. Here follow all the rest of the apostolic writings, absolutely complete, including two letters of St. Peter himself. This volume is complete, well bound, approved of God, and only costs two shillings."

Who could resist such an appeal?

The 29th annual report of the **D. L. Moody Missionary Book Funds** administered by the Bible Institute Colportage Association of Chicago contains numerous striking testimonies to the power and value of the distribution of good books. Christian workers are wide awake to the possibilities of books used in visitation in prisons, hospitals, lumber camps, on board ships, etc., and in pioneer places there is a continuous call for literature.

Scattered over vast, sparsely-settled areas of twenty northern and western states are tens of thousands of families with little or no opportunity to hear the gospel. The pioneer regions of western Canada are also deplorably neglected spiritually. In each of two provinces there are said to be 400 organized school districts without any regular Christian work being done. Some of the settlers and homesteaders were active Christians before they became pioneers, and they are heart-hungry. To such parents it is a grief that their children are growing up without knowledge of Christ.

Literature was also sent the past year for use in Africa, India and Latin America, the former in English, the latter in Spanish.

The total receipts of all these missionary funds was over $27,000. The output is limited only by the income.

This past year I think I have appreciated the Record of Christian Work more than ever, writes Rev. G. A. Riggs of Porto Rico. It has not only kept me in touch with the world movement of gospel forces, but I have had refreshment from the many sermons of some of the best preachers of America and Europe. We who are out here on the forefront, who either have always to preach, or hear only the first generation of native preachers, sometimes feel that we are getting out of touch and out of step, so to speak.

It is true that we are constantly getting **new viewpoints,** and realizing the God-inspired nature of the messages. Just recently I was out in one of our country fields where the pastor of the district has had almost none of the school advantages we usually think necessary at home. Through a series of circumstances he has been obliged to sleep in one of the chapels on his field for some time.

In telling me what he had been teaching his people he related an illustration he had used in one of the periods of the Watch-night service.

There is a little animal here which looks and acts much like our tree toad at home, and which they call a "croquí." In the incident referred to he asked the people suddenly how many wished to be like the croquí. All shook their heads. Then he said, "Let us study the croquí! Possibly some of you would like to be like it. The

A group of dryland homesteaders on the plains of Wyoming. This community is without church or Sunday school, but can be reached with the Gospel in print.

croquí is always on time. As soon as its regular hour comes it begins to call out merrily. 'Croquí! Croquí!' Then the croquí always stays on the job; it is not a quitter. Then, again, the croquí sings when all is dark, and if a storm comes on it seems most happy and sings loudest. Now how many wish to be like the croquí?" At the second question all raised their hands; they wished to be like the croquí. So he told them that they should take the croquí for their model in the things mentioned for the new year: they should be on time, they should be faithful at their posts, they should be always cheerful, and especially they should show good cheer in the midst of the storms of trouble, if these should come upon them. Above all, they should never complain.

Ten years ago the total number of **missionaries supported by German Protestant missionary societies in foreign fields** was 1564. They were at work in fourteen countries at 623 stations. Their schools numbered 4002, with 216,551 pupils. They had over 631,154 Christians. By the action of several European governments German missionaries were expelled from India, Hong Kong, the Caroline Islands, the Gold Coast, British Borneo, Togoland, Cameroon, and Palestine. From all British colonies they were excluded for a period of three years, in India for a period of five years.

The removal of political restrictions, which seems possible in the near future, will not enable the missionaries to return to their fields. It is impossible at present to secure support for these missionaries in Germany, so help must come from the outside. Some assistance has already been given. In China the Basel Mission has supported its own mission. The Berlin Mission has been supported by the National Lutheran Council. The Iowa Synod has taken over the work in New Guinea. Others have helped in different ways. The Evangelical Synod has helped the Rhenish Mission and the Barmen Mission Society. Societies in Scotland and England have taken over some of the mission stations. The Rhenish Mission in South China, the work in Togoland, the Moravian Missions in Southeast Africa and Dutch Guinea, and the British Cameroon and in other places, are utterly neglected at this time. Permission has been given for a few missionaries to return, but at least $35,000 is needed from the United States to keep up a semblance of the previous work.

The value of newspaper evangelism in Japan as a feeder of the churches is instanced in many cases that come under our notice.

One writes: "Thank you for the tracts. My sadness has been turned into joy through Christ. I am full of thankfulness for salvation received through the guidance of the Shinseikwan. I have begun to attend the Methodist church in K."

Another: "The tracts you sent were a great inspiration. I am now regularly attending the Congregational church in O."

One of the tracts we send out is entitled

"Christianity and Japanese Nationality," by Col. Oshima of the Japanese army. This has proved most valuable in removing prejudices against Christianity. One man writes, "Till now I have disliked Christianity, thinking it pernicious doctrine, though I knew nothing about it. I applied to you out of curiosity, and was much struck by Col. Oshima's tract, which dispelled all my old ideas." Another, "Thanks for the tracts. Hitherto I have thought of Christianity as something pernicious, but have learnt my mistake and the graciousness of Christ, to which my heart responds. Please send me an introduction to the Baptist church at I., which I hope to attend henceforth."

Every now and then we are given the opportunity of helping men serving prison sentences. Sometime last year, I think it was, a man in prison in Saga, in looking over a piece of newspaper in which some clothes had been wrapped, came across an advertisement by Mr. Hookje of Kagoshima, and wrote to him. Soon afterwards the man was moved to the Fukuoka prison. I wrote asking if I might visit him, but permission could not be obtained. However, he had a Bible which he studied regularly. A few weeks ago he was released, and at once called at this office. On leaving the prison he received Y200 as wages for work done. This he invested in a sewing machine, and is now earning an honest living as a tailor. One of our staff introduced him to the Japan Presbyterian church in this city, where he met with a loving reception which astonished him. He seems to have truly received the grace of God, and to have begun a new life in Christ.—F. W. Rowlands.

Missionary Work of English Brethren.

The missionary work in many lands supported by English Brethren through the monthly magazine "Echoes of Service" shows a good report for 1923. The total number of men and women on the field was 839, of whom 38 went forth for the first time last year. Their fields of labor included several countries of Europe, the West Indies, and the great mission fields of Asia, Africa and America. Total receipts for all purposes were £60,260.

While the machinery of operation of these Brethren is reduced to a minimum, they urge workers to spend a year of preparation with certain friends who prepare them for the foreign field by instruction in the Word and in practical service. A Missionary School of Medicine is also commended, which offers a graded theoretical and practical course of training lasting nine months.

"Echoes of Service" is unique among our exchanges. It is filled with letters from workers, telling in most cases of individuals who have become interested or won to Christ by these isolated workers, never of mass movements or enterprizes involving elaborate arrangements. The missionary work, like the Brethren meetings in the home lands, is done on a self-sacrificing Scriptural basis by these tireless, inconspicuous workers.

A paragraph from the annual report is worth wider circulation:

"The need increasingly seems to be for more itinerant missionaries, a service for which sisters are less suitable. If there were more of this kind of work, the converts themselves might catch the same spirit and go forth with like zeal in the preaching of the gospel. The tendency is to settle down as school teachers, pastors and superintendents, instead of ever pushing forward into regions beyond. To quote (with slight alterations) from a letter appearing in a contemporary: 'As the work grows it may be necessary for the missionary to give more and more time to the building up of native evangelists, teachers and pastors, but he should never give up the offensive, and when he himself cannot be out evangelizing, he should still keep the offensive through the native Christians. The vision of the regions beyond and the command of Christ, Go ye into all the world and preach the gospel to the whole creation, should be constantly before him. Educational or medical work is only to be begun as the best means of evangelism under the circumstances, and its growth must be limited by its evangelistic usefulness, its curriculum or method subordinated to the same aim, and as soon as it has outgrown its evangelistic usefulness it must be scrapped as a missionary agency. The natural tendency is all against the evan-

gelistic work of a mission, and it needs a definite aim adopted or resolve made, after the manner of the Apostle Paul in Romans 15. 20, or 2 Corinthians 10. 16, to keep us true to this.'"

CHINA.

Our city postmaster, who speaks English rather fluently, recently told me a reform society was organized in our city among the leading official class, **to stop smoking cigarettes and drinking.** Twenty of the gentry signed their names to the contract, which is filed with the head official. The first person who breaks the contract will be fined $20.00. This amount is to go towards purchasing a stereopticon lantern and slides for the society, slides illustrating the evil effects of smoking and drinking. A great many reforms of this nature are taking place all over China. In my country trips I have found even in the smaller villages there are well organized reform societies for the betterment of the community.—O. Braskamp, Shantung.

The first experiment in co-education was made last fall with the second year high school class. This was suggested by the necessity of economy in teaching small groups. A room in the girls' school near the gate was used, the boys entering and leaving with the teachers. Everything was most orderly. I never saw the boys so much as look toward the girls' side of the room,—in fact I found it impossible to use the best blackboard in the room for explaining anything, because it was on the side of the room next to the girls and I could not get the boys to turn around far enough to see it. At the beginning of the second term it seemed better for some reasons to send the boys to Peking, and that was the end of the experiment for the time, but it taught us that co-education is possible, even in the Middle School under right conditions.—From the "Report of Paotingfu Station."

The School for the Deaf at Chefoo represents one of those special calls to service of which there are many more widely known examples. It was begun in 1887 by Miss Annetta T. Mills, who felt the need of a special school if the deaf and dumb were to be evangelized and helped.

There are thousands of little deaf children in China. Only about one hundred are in schools.

There are only six schools for the deaf in the whole of China, and these are small owing to lack of funds and workers.

The deaf form the only class in the world which must first be taught in special schools in order to understand the Christian religion. "It is like giving him a soul," said one after watching a deaf pupil.

Graduates from the Chefoo School are earning from $6 to $25 per month. Twelve are employed in the Commercial Press Ltd., Shanghai, three are teaching.

The Board of Foreign Missions of the Presbyterian Church partially supports the Chefoo school.

The management needs $5000.00 extra yearly. This must be raised by special gifts. It costs $60 a year to support a pupil. Thirteen schools for the deaf in this country and Canada are listed among donors in the 1923 report.

"No non-Christian nation ever devised a method of teaching the deaf," said Dr. W. A. P. Martin.

She was Baptized!

A poorly lighted room, with paper windows. A damp, dirt floor underneath. The atmosphere tinged with smoke. Two wooden benches, the missionary sitting on one, an old woman on the other. Two deacons of the village church stand near a hole in the wall, the door. The missionary is examining the old woman of seventy-three for baptism and admission to the church.

"Who is Jesus?"

"Jesus died for me."

"How did he die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember, I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read. . . . ."

Silence.

The missionary stopped, discouraged. The deacons saw that the old woman had made a very poor showing. "This old lady is one of our most faithful Christians," they said. "She always comes to our meetings, though she lives miles away. She gives cheerfully to every good cause. She

used to have a terrible temper, but since she believed she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old, and she might be gone before he would come around next year. He decided to give her another trial.

"Who is God?"

"God is our Heavenly Grandfather."

"Where is he?"

"Wherever I go, he is there."

"Can you talk to him?"

Her face brightened up with understanding. "Yes, I can."

"When do you talk to him?"

"Why, very often! When I am working in the fields, when I am making bread. When I feel sad I talk to him and my heart is broadened." Her tongue was loosed. She was now on familiar ground. "I talk to him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts, and talk shorter. Whatever I have in my heart, I say."

"How do you feel when you talk to him?"

"It makes me very peaceful and happy."

The missionary was strangely moved. Deeper than ever came the conviction that God is the Father of all nations, and does not confine his attentions to American college graduates. As the missionary read in the old woman's anxious face the question whether she might be baptized, another question came to him from unknown quarters. Had he, with all his opportunities, as much real religion as this woman?

She was baptized.—Rev. Hugh Hubbard, Paotingfu.

TROPHIES OF GRACE.

In Argentina.

Some years ago an old beggar-man came to the door of my lodgings to ask for help. As I helped him a little I spoke to him about the Lord Jesus, telling him that he had said, "He that believeth on me hath everlasting life."

"Oh!" he said, "that's what it said in the tract you gave me some time ago."

I gave him an Underscored Testament, and after some weeks he brought it back one day when I was not at home, thinking it was only lent to him. I was sorry, as I did not know where he lived that I might give it to him again. However, one day my fellow worker and myself met the old man. During our conversation with him he mentioned so much of what is contained in the New Testament that we thought he must have read it all. Some little time after we set out to find his house, taking with us another of your Testaments. He was out when we arrived, so we waited, and presently we saw the old man coming, and went to meet him. When we reached him he said:

"You have come to teach me!"

We said to him: "Tell us, did you read all the Book that was given you?"

"Every word of it," he said; "on Sundays and feast days I took it out to my patio and read it."

We spoke to him again of Christ, and there, in his miserable hut, which possessed no bed nor table nor chair, only a few rags on the floor, one of the most miserable homes I have ever been in, we knelt, and the old man professed faith in the Saviour.

Meeting him in the street some time later, I asked him if he still read the Book. He replied, "That Book is my delight." The last time I met him, some weeks later, as we spoke together of the things of the Lord he said, "And he washed the disciples' feet," thus showing his continued interest in "that Book."—Margaret S. Cowden, Argentina.

A Moslem Convert.

"I have stolen a cow, taken land by fraud, and killed four men, tell me how can I be forgiven?"

Such was the confession and request of a man who had sat eagerly listening to the gospel for the first time. Witnessing in the name of the Prophet, prayers, fasting, alms, pilgrimage,—all were to him of no avail and when told that through faith in the finished work of our Lord Jesus Christ there was forgiveness for all sin, he marvelled, and there flashed upon that poor darkened soul a glorious ray of hope as he now heard for the first time that there was really forgiveness for stealing a cow, taking land by fraud, and killing four men.

"Tell them over again to me, wonderful words of life." "I have been listening

to those words for four nights, and now know you have the truth," said that great, big burly Mohammedan. It was night, and as he stood in the open market place he looked up to the starry heavens, and, beating upon his breast, he sighed and cried to God for mercy. "Hear thou in heaven, thy dwellingplace, and when thou hearest forgive!" Yes, God heard, and there in the open market place there came into that sin-stricken heart a glorious inflow of the pardoning love of God.

To be told again and again the wonderful "Words of Life" would not satisfy him: he must read them himself, so he asked for a Bible, that he might learn to read.

Not very much sleep did he allow himself those nights, for the passion of his soul was to read the Word of God. Night after night he would sit up learning the letters and spelling out the words, until in the very short space of six months he was able to read for himself more and more about Jesus. The more he read, the more he marvelled that he who had been a cattle-stealer, adulterer, murderer, and the very terror of the village from which he came, was now a new creation in Christ Jesus.

The love of God not only filled his heart, but just overflowed and constrained until he must take the Words of Life to his own family and the people of his village. But that did not satisfy him, he must bring his family to live near the missionaries, so that they could be taught the Word of God. And what joy came to his heart when his own son accepted the Lord Jesus as his Saviour. How mightily the Spirit of God worked in and through that man! Fearlessly he told the message of salvation to Moslem crowds. He was not dismayed at their faces, and God made him a fenced city and iron pillar and brazen walls against the whole land.

The missionaries hoped he would long be spared to witness amongst his own people that Jesus saves, but "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord," and this devoted child of his was smitten down with typhoid. During the closing hours of his life his Moslem friends gathered round his bed, and holding up his hand for him, implored him to witness, "There is no God but God; Mohammed is the apostle of God." But no! To him there was none other name under heaven, given among men, whereby we must be saved, and thus with the precious, precious name of Jesus upon his lips he entered into the presence of the Lord whom he loved.—"Egypt General Mission News."

This question is sometimes asked: "Will not the influx of outcastes into the Christian church hinder the higher castes from coming in?" The following experience is related by the bishop of Dornakal, and is an answer from the Telugu country. He says:

"At one place I was to have a confirmation. There were about fifty candidates, who were sitting on the floor. Some high-caste Hindus had come to see me and offer their welcome and greeting. The confirmation was held in a large shed, and after robing I came in for the service. I found the high caste people sitting on seats, while the rest were on the floor. I did not like it, so I went to the headman, and asked him if he would withdraw, as we were going to have service. He said that they would, but I found afterwards that they only went behind me, and watched the whole service. When it was all over these people were still waiting, so I spoke to the headman, and said that I was very glad to see them. He replied that these confirmees had practically all been their farm laborers for generations. 'I suppose,' he said, 'their parents have been working for my parents for years and years. Who are they? We know who they are! They are not superior to us in wealth, they are not superior to us in caste, they are not superior to us in education, they are not superior to us in looks, but as I was standing there and looking at them I felt that **the light of the great God came to rest upon their faces.** There is a glory, there is a joy that we have not got! Now I want you to come and tell my people what Christianity can do for us. If it can do that for these people, surely it can do something for us also.' This is only one testimony of many."

Our business is to do God's will, and God will take care of the business.

CONNECTICUT RIVER | MT. WANTASTIQUET | MUSIC HALL | MARQUAND HALL

FORTY-FIFTH ANNIVERSARY OF NORTHFIELD SEMINARY.

On June 9th Northfield Seminary observes its 45th anniversary. One has but to look at the original recitation hall and the house that served as the original dormitory to appreciate how small the beginnings were of a school which has now had an aggregate enrolment of over eight thousand students.

It is doubtful whether D. L. Moody's vision for Northfield Seminary extended very much beyond the limited horizon of the Connecticut Valley at the inception of the work. The purpose was to provide educational opportunities for young women of limited means in the immediate neighborhood of Northfield. But before two years were completed the number of applications for admission indicated how great the demand was for a school like Northfield Seminary. The work has developed steadily, and now with an enrolment of over five hundred students the early equipment seems diminutive.

Through the years, however, the work has remained loyal to the underlying principles. It is still maintained for young women of limited means, and other students need not apply for admission. The charges for board and tuition are still kept at approximately one-half the actual cost, and the assignment of daily tasks in the maintenance of the dormitories, inculcating in the individual student a sense of daily responsibility, and the prominence given to the study of the Bible in every course of study, have been retained through all the years.

It is to be hoped that Northfield will ever remain true to its early ideals, for to them is to be attributed the success which has attended her daughters through all the years. In missionary labors in far-away lands, in distinctively Christian work and varied forms of welfare service, there are to be found girls who had their training at Northfield. In every state in the Union they are rendering service, often in places of great responsibility, but in most cases in humble but none the less effective ministry in school and home. Year by year, as graduates have gone out from Northfield, they have enriched the traditions of the school, and their later success in life has become the proud heritage of their Alma Mater.

—W. R. Moody.

RUSSELL SAGE CHA

THE FOUNDER AND PIONEER BUILDERS OF NORTHFIELD SEMINARY.

Miss Mary E. Silverthorne.

HOME SCIENCE HALL

The RECORD OF CHRISTIAN WORK reader who pays his first visit to Northfield will no doubt turn his steps to Round Top, where rests what was mortal of D. L. Moody, with an immortal message carved in granite above.

The pilgrim will desire to visit his birthplace hard by, where the great evangelist spent his infancy and boyhood. If the visitor takes time to explore the Seminary campus and obtains a glimpse of the beauty, the scope, and the value of the work there represented, he will be interested to know something of the history of this part of "Northfield Beautiful" that has sent out so many to Christlike service.

"Is D. L. Moody also among the educators?" was the wondering or skeptical inquiry of many during the closing years of the nineteenth century.

The human origin of Mr. Moody's educational enterprises is to be found, no doubt, in his own keen sense of need, arising from deficient school advantages. It was at great cost that Mr. Moody in later years gained his effective command of English. Because he was willing to pay the price of untiring endeavor, he became an apt scholar in the University of Life.

But Mr. Moody longed to have the young people growing up about him enjoy the school advantages that he himself had missed. This desire was quickened when he realized a need which his Chicago Sunday school did not supply the boys and girls to whom he was devoted in his earlier city work. A picture now hanging near the spot where Mr. Moody was born illustrates the first phase of the origin we are seeking.

The great fire which consumed most of Chicago brought to naught Mr. Moody's original plan to establish a school for the training of boys in elementary English and Bible studies. It has been called a romance of providence that the Chicago fire was the direct occasion of starting Mr. Moody upon that broader career in which he became a potent factor in international evangelism and Christian education. A series of events led to the selection of Northfield, Mr. Moody's earliest home, as the place of his permanent residence. Here he started in 1875.

One of the early Northfield days Mr. Moody was heard to remark: "I wish we could have a school here in the winter, and some kind of a Bible school in the summer." This desire of his heart was the origin of the Northfield schools and summer conferences.

Various influences developed the desire

GOULD HALL

into purpose and plan. Mr. Moody enjoyed the close personal friendship of Mr. H. F. Durant of Boston, whose fine enthusiasm for women's higher education was never to be forgotten by any who touched his life and saw his generous devotion. Mr. Durant opened the doors of Wellesley College the year that Mr. Moody returned to Northfield. Another determining influence was the ambition of Mr. Moody's youngest brother, Samuel, to secure better educational advantages for the young people of his native town. This ambition, because of the brother's early death, became a sacred legacy.

Mr. Moody was roused to definite action, however, by the specific knowledge of personal need as it met his own sympathetic observation. It is an oft told tale, the story of that drive which Mr. Moody took with his brother Samuel to a remote district, three miles from Northfield street. In a humble home Mr. Moody saw girls who were growing up with pitifully meager school advantages and little Bible instruction.

It was this scene that stimulated Mr. Moody's sympathy and imagination as he meditated upon the isolation, the mental and spiritual barrenness, experienced by girls living in unnumbered remote New England districts.

Here, then, lies the secret of his educational enterprises: the call of the need first in his own experience, then in the lives of his Chicago young people, finally in the lives of those he found in the region of his home. He opened his heart, and then he opened his house, building a wing containing eight additional rooms,—"Penny Alley," as the girls called it; and so Northfield Seminary was founded in 1879.

When the opening day arrived (November 3, 1879), Mr. Moody's house was ready to receive the first Seminary students, twenty-five in number. Miss Harriet Tuttle, one of Wellesley's daughters, stood as hostess and principal to welcome them.

Two of the early teachers have written concerning the three years of Miss Tuttle's principalship: "It would be difficult to estimate too highly the pioneer work that she did, taking charge when all was chaotic, and laying the sure foundations." "Her great ability, her intense enthusiasm, combined with her spiritual attainments, enabled her to wield a permanent and vital influence upon the lives of the girls in her care."

Of the second principal one writes: "Miss Angell, a physician of great promise and a woman of noble character, succeeded Miss Tuttle, and by her broad-mindedness, her practical aims and religious devotion strengthened the work of the preceding years, winning her way amid the greatest obstacles to the respect and love of the students." At the close of her first year she was married to the village pastor, Rev. E. R. Drake.

"The girls of those early years greatly appreciated their opportunity, and by their earnestness and devotion gave a high moral and spiritual tone to the school at the very beginning."

Northfield Seminary at four years showed a decided advance in numbers and equipment. Mr. Moody's earlier thought had been a ministry to the needs of girls in the locality, with a possible school attendance of one hundred members. Already the student enrolment was 144, with representatives from several states, some of them western. There were three Seminary buildings beside Mr. Moody's residence, which was used as a dormitory one year longer. During those first school years Mr. Moody was engaged in evangelistic work abroad, or in distant cities in the United States.

Northfield Seminary is, essentially, of the mind and spirit. Her most important architects, then, are those who have been most helpful to the students whose service in the world has been a manifestation of what many delight to call "the Northfield spirit."

While we would stress this thought of the true Northfield, the building not made with hands, we should also recall the many, many friends who through material gifts and sympathy helped to make possible the Northfield of yesterday and today.

Mr. Durant came on from Wellesley to give the address when the cornerstone of the first building was laid. Mr. H. N. F. Marshall of Boston helped financially all through the earlier years, and also contributed generously of his valuable time and energy, and of business advice. Mr.

H. M. Moore, also of Boston, for years gave joyfully of his money, his friendship and his spiritual inspiration.

The earlier buildings are silent witnesses to the faith in Mr. Moody held by friends like David Weston of Boston, James Talcott and D. W. McWilliams of New York, William Skinner of Holyoke, Mrs. Julia Billings of New York and her daughters. The buildings given by Mrs. Russell Sage, Miss Helen Gould and Mrs. John S. Kennedy belong to a later administration.

Should we attempt to enumerate all of the early builders of Northfield the list would far exceed the famous catalogue in Nehemiah 3. Mr. Moody held in grateful remembrance many who with their prayers and gifts helped him to tide over one crisis after another in the work. Often the small gifts represented real sacrifice and superlative loyalty.

Miss Evelyn S. Hall.

Miss Evelyn S. Hall came as principal to Northfield Seminary at the opening of the fifth year of its history. She was a member of the first class to graduate from Wellesley, and was recommended to Mr. Moody by Wellesley's president, Miss Alice Freeman, afterward Mrs. Palmer.

It was Miss Hall's task to complete the foundation work of the school, and she became chief architect of the intellectual and spiritual Northfield Seminary during the twenty-five years that followed.

In those early days Miss Hall stood by the founder, eager to catch the vision of his great purpose and to work out his far-reaching plans. Her memory is linked with Mr. Moody's as a spiritual force drawing the life of the Seminary Christward. Once, speaking of the school to Doctor George Adam Smith, Mr. Moody was heard to say: "I thank God every day of my life that he brought Miss Hall to Northfield."

One near to Mr. Moody has said that the founder himself had not the knowledge of the way to reach the end, that he might accomplish his high aim and purpose. In matters of detail and policy he had more confidence in Miss Hall's judgment than his own. In such matters the chief counsellors were Miss Hall and that wise, gracious gentlewoman, Mrs. D. L. Moody.

Miss Hall's work was noteworthy in her selection and training of young teachers as well as in the enlistment of all members of the faculty in a coöperative body of workers. With this coöperation Miss Hall developed the Seminary into one of the leading preparatory schools of the country, although there had been no college preparatory course in the earlier years.

She ever desired that full credit be given her helpers. Some of her valued coworkers are still living. Among those who have passed into the Beyond, former students speak with enthusiasm of the spiritual and mental culture which they derived from the inspiring lives and teachings of such women as Miss Fannie Holton, Miss Pettee, and Miss Bassett. Each student would add others to the list.

What Miss Hall was, however, was greater than all that she did, although during her administration the school was developed from its formative period to its maturity. She was beautiful in person, self-forgetting in service, and whole-souled in her consecration. As Mr. George Palmer wrote, "The wonderful exemplar of womanhood to all who knew her." As some of her students wrote, "Miss Hall was in herself what she wanted her girls to be."

Others will write of the administration as it passed into the hands of Mr. W. R. Moody and Mr. Charles E. Dickerson, after the passing of Mr. D. L. Moody and Miss Evelyn Hall.

Another will picture Northfield Seminary as a place of opportunity, especially to those who have come to the parting of the ways. It would require volumes to relate the story of Northfield students who have been the answer to Mr. Moody's prayer that Northfield might be a center of blessing to all the lands of the earth.

Northfield Seminary, it is true, has had many builders, but one founder. Mr. Moody is justly known as an educator, since he furnished the ideal and shaped the policy and infused his spirit into the institutions which he founded. His fundamental creed, as stated by another, was that "the development and the training of character should transcend all other aims in education. The end of character development is the glory of God and the service of mankind."

The pilgrim to Northfield will wish to revisit the humble birthplace of the great evangelist and educator, and look again upon the picture of Mr. Moody in the midst of his Sunday school class of Chicago street boys, whose poignant need stimulated Mr. Moody with the desire to found a school. This is the human explanation regarding the origin of Mr. Moody's work in the founding of schools. The deeper explanation is the immortal message engraved in granite above Mr. Moody's mortal resting place:

"He that doeth the will of God abideth forever."

NORTHFIELD GIRLS IN THE WORLD OF SERVICE.

Miss Fanny Clark Hatch.

"I'd love to run up for the Forty-fifth Anniversary in June, but we are planning to have special exercises in our new building July 4th, and expect to entertain 1000 mountain people on our grounds that day,—so I can't come." So writes a Northfield girl from Tennessee.

Our imagination is stirred as we picture the celebration to be held in July at Cosby, in the mountains of Tennessee. The Cosby Community School will act as hostess to 1000 mountain people. Yes, their own new school! For years the older children of this region had gone to the Juniper Mission at Sevierville, many walking seven and eight miles a day over the rough mountain roads.

"Ain't no one never cómin' to give us no learnin'?" Last fall their settlement sent a petition to the Woman's Board, offering from eight to ten acres of land, all lumber for a school building, all teams for hauling and all labor free, if the Board would furnish a foreman and experienced carpenter to direct them. And now—the new school stands in the clearing, and mountain folks will come from "branch" and "gap" and "hollow"—some traveling for days,—to participate in the general rejoicing!

The young teacher at Juniper who heard the appeal and responded with heart and soul was a Northfield student who entered the Seminary in 1906, spending three years under its influence and training. While not graduating from the Seminary, like many another girl at Northfield she caught the vision of service which has animated her work for the Indian and the mountaineer in the years since.

While a happy throng of Northfield alumnæ will share the joys of reunion this June, there are many like the mountain teacher whose duties will make it impossible for them to attend.

Northfield is greatly anticipating the return of the very first class sent forth from her doors,—1884 coming back to the old campus for their fortieth reunion. They were but twelve in number, ten of whom are now living. One of them will travel from New Mexico. The larger part of these intervening years she has given to home missionary service in the South and West.

What of the last class to receive Northfield's diploma? It may be of interest to know what lines of work these forty-four girls have entered upon. Seventeen are in college, six training in hospitals, three studying home economics, two specializing

in physical education, two studying music, five teaching.

And what of the large body of alumnæ? About 8000 girls have gone through the portals of Northfield since 1879. "To what field do you expect to go?" used to be quite the familiar question put to girls who were known to be students at Northfield. Mission fields, however, are not the only fields in which Northfield girls are finding expression for the ideals received at the Seminary, as the following Occupational Analysis, made in June 1922, will indicate:

Home Makers	2204
(Of this number, 83 are college women, 50 nurses, 67 normal school graduates.)	
Nurses	191
Foreign Missionaries	86
Home Missionaries	27
Ministers	3
Pastors' Wives	72
Y. W. C. A.	36
Christian and Social Welfare	67
Doctors	29
Osteopaths	3
Dentists	3
Lawyers	3
Librarians	38
Office	130
Secretarial	46
Personal Business	46
Literary	10
Scientific Research	1
Postmistresses	2
Chemist	1
Companion	1
Lecturers	3
Teachers:	
Kindergarten and Grades	152
High School	29
Principals	2
College	16
Private School	28
Physical Directors	7
Home Economics	61
Music	26
Concert Work:	
Voice	3
Instrumental	2
Grand Opera	1

An interesting statement has been made by a woman whose work recently took her on a trip around the world. "Wherever in mission fields we found a lonely outpost or particularly difficult piece of missionary service, there, it seemed, we were pretty certain to find either a Mount Holyoke girl or a Northfield girl."

Northfield has 102 missionaries serving today in foreign lands, fourteen having gone out within the last two years. Every country has known their service, and even the islands of the sea, from the remote mid-Pacific Gilbert group under the equator to the Philippines, Hawaiian Islands and Cuba. Dr. Ida Scudder's work in India is so well known throughout the Indian empire that a letter bearing as its only address, "Dr. Ida, India," reached her without delay.

"We shall never lose our interest in dear, dear Northfield. It was Northfield that fitted us for the work that we are doing. We can never be too thankful that we were led to go there," writes a graduate who has herself given twenty-three years of service in India and her sister eighteen years in the same country. Their early home was on Prince Edward Island. Almost simultaneously with the death of their parents a copy of the "Christian Herald" came to the farmhouse. It contained the story of Northfield Seminary, and there for the first time the sisters learned of the school. A recent letter from one of them says:

"I was thirty years old when I entered the second preparatory class. Some institutions might have thought that I was too old to enter, but I thank God today that I was admitted and have had the privilege of serving my Master so many years in this needy field."

While death has claimed many in active service in foreign lands, new recruits are constantly coming forward to fill up the ranks. Last year four new missionaries in China, all studying at the North China Language School in Peking, represented four successive classes at Northfield, 1914 to 1917.

Influenced by a Northfield graduate teaching at the Settlement at Hindman, Kentucky, two mountain girls—sisters—longed for the opportunities that Northfield would give. After a wonderful amount of hoping and planning and working they at length made the long, difficult journey to the railroad. The train which started them on the way to Northfield and their heart's desire was the first they had ever seen. Their dream came true! The sisters both graduated at the Seminary, and are now studying at the University of Michigan.

"I trust that the wonderful spirit of Northfield is in some way being instilled into the hearts and lives here," writes a

D. L. Moody and W. R. Moody leaving the Auditorium.

graduate, now principal of the Allison-James School, New Mexico. "Like Northfield our school is training Christian leaders, only of course on a smaller scale."

Northfield girls are filling many places in the field of Christian social service. The Y. W. C. A. with its broad program has attracted many. A world task of great magnitude in these post-war days has been delegated to Mary A. Dingman as industrial secretary for the World's Y. W. C. A. These last two years she has traveled extensively in European countries.

Northfield takes pride in the work achieved by Sarah W. Pyle as director of the People's Settlement at Wilmington, Delaware. In writing recently of the twentieth anniversary of the Settlement the Wilmington "Evening Journal" says, "This anniversary will be a day of days for Miss Pyle, the founder of the Settlement and for twenty years its director. She conceived the Settlement project, installed it in one small room in a dwelling house, worked for it for seven years for nothing, and watched its growth and fostered its interests until today it occupies a home which is valued at $100,000, has an equipment that is valued at from $30,000 to $40,000, and serves the interests of thousands of persons, old and young, who look upon the Settlement as the greatest institution existing in the eastern section of our city."

A young Italian girl, whose splendid possibilities were discovered by two settlement workers in New York City (one a former Northfield student), was sent to the Seminary fifteen years ago. Graduating in due time, today Mary Frasca is the founder and superintendent of the Mulberry Community House, New York City. It stands in the midst of the seething activity of Mott Street, and ministers to 9000 people a month. Miss Frasca is also secretary of the Board of Child Welfare, a group of ten appointed by the mayor of New York City.

The Occupational Analysis given above shows the part Northfield girls occupy in the field of general education. Three Seminary students hold the position of Dean of Women.

Wonderful and far-reaching is the work being done by the Manhattan Trade School for Girls, 129 East 22d Street, New York City. Florence M. Marshall, a Northfield graduate, is the director. Appointed by the President, she has served as a member of the Federal Commission on Vocational Education. During the war Miss Marshall ably directed the activities of the Woman's Bureau of the Red Cross, Washington, D. C.

Another well known name in the field of vocational education is that of Helen Livingstone, director of Continuation Schools for Girls, Detroit.

To provide daily lunches for the twenty

high schools of greater Boston would seem to the uninitiated like quite a formidable undertaking. The Woman's Educational and Industrial Union has general charge of this work, while Daisy B. Treen, a Northfield graduate, is superintendent of the High School Lunch System, as well as superintendent of the New England Kitchen, a restaurant serving 1300 to 1500 daily.

These and many other administrative positions carrying large responsibilities are occupied by Northfield girls. The affairs of several large orphanages are under their direction. For over twenty years Amy Chadwick has done a notable work as superintendent of the Leonard Street Orphanage in Atlanta, Georgia.

We have in mind a Northfield graduate of twenty years ago living with her aged mother in a small rural community of western Massachusetts, where she is a teacher in the public school. She is not only a pillar of the church, but of the community as well, —teaching in the Sunday school, an active member of the church societies, trustee of the town library, head of the War and Red Cross drives, and leader of girls' clubs for the County Farm Bureau.

When we have sometimes been asked, "Who is Northfield's most distinguished alumna?" our thought is tempted to turn to those in the rural sections of our country, who, "unknown, unhonored and unsung," are standing for righteousness and carrying into the service of home and church, school and community, a spirit that would have given joy to the heart of D. L. Moody, —the spirit of Christ,—"not to be ministered unto, but to minister."

NORTHFIELD SEMINARY TODAY.

Miss Alta Becker.

To those who have lived and worked in Northfield Seminary there is no fairer sight than that which, panorama-like, reveals itself as we drive from East Northfield station across the Connecticut toward the Seminary campus. The river itself, "bluer than the sky," or turbulent as it is in early spring from the melted snows, the stretch of river meadows, the glimpses through the trees of the familiar buildings, the irregular line of the hills against the eastern sky,— all these are precious in the eyes of those who have had the privilege of entering into the spirit and work of Northfield.

Forty-five years ago Mr. D. L. Moody "opened his heart and then opened his house" in behalf of the need which he realized for a secondary school "to help young women of very limited means to get an education, ... to help them into lives that will count the most for the cause of Christ." Since then, with this purpose faithfully in mind, the school has grown to an extent scarcely deemed possible from its humble beginnings.

Today its eight dormitories accommodate 550 students. The smallest house, Hillside Cottage, has twenty girls, while the largest, Gould Hall, provides room for one hundred and thirty.

Besides the dormitories, two recitation buildings, Sage Chapel, the Auditorium, the Gymnasium, Music Hall, the Library, the Administration building and the school hospital give evidence of the generous interest of the friends of the school, and of its remarkable growth.

The excellent equipment of the Seminary would be in vain, however, were it not for the earnestness of the students. This year they number 575. They come from twenty-seven different states and from fifteen foreign countries. Seventeen are daughters of missionaries. Each fall over a hundred young women enter the school for the first time. Some are sent by parents who recognize the excellence of the training which their daughters may receive. A large number come from country districts where there is no opportunity for higher education. Many are older girls who have been at work in factories or offices, to whom Northfield offers the opportunity for long-delayed training. The courage of these older students is admirable. To enter classes with girls ten and fifteen years younger than they, to accustom their minds to concentrated study and their lips to self-expression, is no easy task.

To the worthy girl who is self-dependent Northfield Seminary holds out every encouragement for advancement in education.

The Students' Aid Society loaned last year $4147 in small amounts. This money, without interest, the student is expected to pay back to the Society that others may be aided. Besides this fund there are a number of scholarships which are granted to those whose brave and earnest efforts are thus rewarded.

"I could not have continued in school this year," wrote one girl, a Russian, "were it not for the scholarship granted me, and this year has been the turning-point of my life."

Some of the students work through all the vacations to earn enough money for tuition and personal expenses. The Hotel Northfield, the Summer conferences, and the work on the Seminary farm provide sufficient places for those who wish to stay in Northfield.

One of the graduates of this year has had but two brief vacations during the five years of her course. Another, who has worked her way through for four years, had never been on a railroad train until she came down from northern Vermont to the Seminary.

"But, surely, these are exceptional cases," you may be asking? In a sense they are, because there are many girls whose school and home life have been free from interruptions. But we have many, not few, of those for whom life has not been easy, and who find in the Seminary the only home they have ever known.

For those who have not finished the work in the grammar school there are two years of preparatory study, corresponding with the seventh and eight grades. In addition, there are four academic years in one of the three courses offered. The College Preparatory Course is based on the college requirements; the General Course is planned for those who wish to take the four years of Latin, but who are not going to college; the English Course does not include Latin, but offers more work in Science and in Household Science.

Thoroughness is the keynote of all of the academic work. No student is encouraged to enter advanced classes until the foundation in elementary subjects is well established. That the work is well done is evidenced by the high standing of the Seminary's graduates in college, and in other places.

Frequently visitors to the school ask in surprise: "Do the girls do all the cooking?"

They are answered with pride: "Indeed, yes, and not only the cooking, but all the domestic work of the house. Would you like to see the kitchen?"

And so the visitor is taken kitchenwards, where one aproned group is washing dishes, another glasses and silver, another tins. To be "on tins" is not a coveted task, but tins must be done. The mere mention of them brings smiles, prompted by past memories, to many a former student. At one of the tables a girl is preparing the food for the next meal; another is "on vegetables"; another is cleaning the refrigerators; another is making the dessert for dinner.

In the morning before breakfast the girls who prepare that meal are busily working, others are molding bread into loaves for the morning baking, others are sifting flour and stirring up the cake for lunch, and everywhere there is the cheerful hum of domestic industry.

Occasionally among the new girls there is one who announces proudly that she has "never worked." She is regarded with amused tolerance by her mates until such time when she grows weary of being unique and distinguished, and enters wholeheartedly into her work, be it cleaning bathrooms, corridors, or even the despised tins.

For the athletic girl there are many outlets in Seminary life. Field Day, basketball and tennis competition between the halls is keen, and the coveted silver cups are carried home in triumph from the gymnasium or athletic field by the winning house. In the fall there is an enthusiastic competition between the halls when every girl enters into some form of outdoor sport to add "points" to her house record of honor. To fail through negligence in making her daily points wins no approval from her mates for a Seminary girl. For particular excellence in gymnasium work and for faithful keeping of hygiene records the Northfield N and six-pointed star are awarded.

The Seminary is fortunate in the strength of its music department, and in the equipment of Music Hall. Voice, piano, organ and violin are all taught here. The entire school has music drill on Saturday morn-

Northfield Seminary Athletic Field.

ings. One hundred and fifty of the best voices constitute the vesper choir which sings at the Sunday evening services. Of these a smaller number is chosen to make up the Estey Chorus, which rehearses for special concert work. The faculty of the music department by frequent recitals intelligently increase the appreciation of the students for good music.

The girls themselves edit a creditable school paper, "The Northfield Star," which appears monthly. Also, they have five organizations: two literary societies, one scientific club, a Student Volunteer Band, and the Northfield Seminary Church Union. The latter corresponds with the Y. W. C. A. activity in many schools, but is related in interest and organization to the Congregational church in the village. Its many committees govern the devotional, missionary, social, athletic and business interests of Seminary life.

The students have proved themselves exceedingly generous in their donations to Christian causes. Systematic giving to church and missionary interests is encouraged. Last year almost $2000 was contributed. Of this amount $1010 was sent to former Seminary students on missionary fields. Every Christmas the girls of the different halls work for or contribute to some cause that has a particular appeal for them. Sometimes they dress dolls and provide toys for the little foreign children of a country Sunday school maintained by the students: sometimes they make a special contribution to some one of their number who has recently gone to the foreign field; sometimes they discover some special need which they can answer by small gifts.

In these ways the students have a wholesome and natural outworking of the religious training which has always been the cornerstone of all the work at the Seminary. Every day opens with the half hour of Silent Time in the halls, when every girl has the opportunity for her personal worship. Regular Bible classes are a part of the daily school program. A brief inspiring chapel service is conducted on every school morning. Evening prayers in every hall bring the family together at the close of the day. On Sunday mornings the students attend the service in the Congregational church in the village. Sunday evenings the school vesper service is held in Sage Chapel. Here some of the best of our modern prophets have been heard. Dean Charles Brown, Dr. Henry Hallam Tweedy, Dr. Robert E. Speer, Bishop Hughes, Dr. J. Edgar Park, Dr. Charles R. Erdman, and many other well known speakers have made the evening services helpful and memorable. The pride which the girls take in this beautiful service is indicative of the reverence which they have and learn to have for true worship.

The days are so busy at Northfield that it is difficult to provide adequately for social activities. Class, hall and society parties and receptions give the students plenty of wholesome fun. Also, three

Tree Day—Queen and Attendants.

special holidays are eagerly anticipated during the school year.

Mountain Day, with its exact date unknown save to a few of the authorities, is expected on every bright morning in the fall. It is announced at breakfast by Dr. W. R. Moody, president of the Board of Trustees, and Dr. C. E. Dickerson, the principal. They make a rapid tour of the campus on this particular morning, and, as may be expected, are most enthusiastically greeted by the girls. Plans are announced, and by ten o'clock the entire school is on its way up one of the mountains, over leafy roads with the glorious sunshine coloring the autumn foliage to even greater brilliancy. The day is given over to outdoor sports and walks, and the picnic at noon is a most satisfying feast.

Founder's Day, February fifth, is celebrated jointly by the two schools, Mount Hermon and Northfield. A service is held in the morning at which some one who knew D. L. Moody speaks of him, making him live anew in the minds of the students who have never seen him. There follow dinner, winter sports, moving pictures, and the abiding memory of a happy day.

Bird Day in the spring is another holiday unannounced in the calendar. It is one long day out of doors with hikes for the energetic, trips to Deerfield or nearby places for the adventurous, quiet walks in the woods for those who desire them,—a day that is every girl's own to enjoy as she pleases.

And so the days go by at Northfield with their measure of work, of worship, of play, and of friendship. To many former students who think back to the old school, the campus becomes increasingly holy ground.

In the school song are these lines:

Remembering thou hast taught us that the purpose of our strife
Is not to make a living, but to nobly make a life.

And this is the aim of Northfield Seminary: to give to the girl who comes within its doors a broad education, a broad outlook upon the realities of life; to give to her a vision of what she may become and may do in the work of the world.

During commencement this June the school will celebrate its forty-fifth anniversary. Old students will be flocking back to the beloved campus: the students of today will be happily busy with the work in the houses, the music, and the anniversary celebration. The school belongs to them, to the girls of the past and the present, and so they love to honor it and thus pay tribute to its noble founder.

Northfield Seminary Chimes.

The gift of a chime of eight bells for Sage Chapel, Northfield Seminary, was a happy feature of the celebration of Easter Sunday, when they were dedicated in a brief service.

The gift was offered by Mr. and Mrs. Fleming H. Revell of New York in gratitude to God at the time of their golden wedding anniversary two years ago. The death of Mrs. Revell on Palm Sunday added a memorial feature to the gift, and all hearts were touched as the bells rang out Easter messages in hymns the first time they were played.

CHRISTIANITY AND INDUSTRIAL PEACE.

Principal W. M. Clow, D. D.

The conviction of all men who call Jesus Lord is that the passing of industrial strife is included in Christ's last bequest of peace. They are persuaded that Christ came to bring peace on earth and goodwill among men. They read that peace is one of the entrancing blessings of the kingdom of God, which is righteousness, peace and joy in the Holy Ghost. They are daring enough to say that the angel of peace can come forth only from the presence of the Lord. Through Christ has come that peace with God wherein the conscience is freed from condemnation, the heart is at rest from fear, and the will schooled to a joyous obedience. Through Christ has been given every peace of man with man which has lustred the annals of history. "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all," wrote Paul as he saw the antagonisms of race and ritual and culture and social condition exorcised in Christ. And so in the home, the market-place and the factory where industrial strife raises its voice, peace shall come only through the word and the grace of that Lord who came to reconcile God and man, and man and man.

But the coming of this peace is a problem with at least two elements inherent in, and peculiar to, our industrial order.

One is that modern industry is so many-sided, so complex, so interwoven with the whole fabric of human life and activity. It involves interests which are bound up with men's passions, and profits, and pleasures. It touches not only the simplest necessities of life, but the most imperious cravings of selfish gratification, appealing to the love of ease and luxury, the pride of place, and the lust of authority. It affects not only the supply of the daily bread, but the subtle appetite for leadership, preëminence and dominance,—much more attractive and enslaving than some men dream.

The other element in the problem is the interlocking of the issues involved with the vital questions of law and government and order. These questions are dealt with also by the politician. An outbreak of strife in the industrial world becomes a political issue in the hour of its birth. As obviously and inevitably it engages the attention of the economist. Because industry needs tools, and that gathered wealth which is called capital, and oversight, with its keen calculation of costs; and because it involves far-sighted prevision of circumstance, and perilous risk of loss, as well as desire of gain, the economist has a function which must not be denied. The toil of the hand and the sweat of the face are mocked and suffer fatal wrong if the mind and counsel of the economist are ignored.

Some hectic thinkers, with a flow of wild and reckless words, seem to have no conception of the economic delicacy of even a single great industry. They speak as though the ruling consideration in industry is to pay wages, and the most desirable end is to pay a maximum wage for a minimum of hours of toil. In the same way, and in the same mind, there are others, remaining greatly silent, who seem to regard industry as a method of making profits. Their chief object is to amass a wealth which corrupts themselves alike in their getting and spending. Both of these should stand side by side in the same pillory. Both fail to realize that the modern industrial order, so sensitive and so interrelated in the production, distribution and exchange of the means of life, must obey the laws of economics, which are as absolute as those of any other laws possible among men. If under any foolish counsel or wily management these economic laws are broken, the hands of labor will find no tools to work with, and no work to be done, and the purse of the capitalist will be emptied of its wealth. Anyone who will pass the empty shipyards, or the gates of the silent engine shops, or see the saddening queues waiting for the dole, will have a convincing exhibition of a pitiable condition, due in great part to the ignorance and defiance of economic laws.

Now what can Christianity do toward the coming of industrial peace? By Christianity is meant the mind and the method of Christ as commissioned by him to his disciples.

There are some methods which Christianity cannot sanction as part of its application of the mind of Christ.

One is that industrial peace can be attained effectually by political action. That conception has always bemused and blinded men,—even the thinkers and teachers of the past. Down all the ages, from the time of the Greek city states and the worldwide Roman empire to the French Revolution and its successors, with their less fiery, less ruthless, and less comprehensive schemes communities have believed that if only industry could be ordered and controlled by the strong hand of the state industrial peace would be attained. Men, with eyes less bloodshot, have regarded some new political reform, some enlargement of the franchise, some legal adjustment of relationships, or some adoption of a new leader with a power of swift action, as the prelude and method of peace. Today that foolish conception holds the minds only of the ignorant and shortsighted. Most men realize that political action has its function and its province, but that it can guide men into the pathway of peace only when public opinion has been enlightened, disciplined, purified from selfishness and worldliness. Neither the politician nor the newspaper can do much to create public opinion. They can mould it when it has been created, but its creation is the work of another spirit.

Nor does Christianity sanction the thought that some new-cast economic order can work a miracle of peace. There are some who believe that the abolition of capitalism and the adoption of some one of the many varied and conflicting forms of socialism would bring in an order of peace. It is a high Christian ideal that no man should call "any of the things which he possesses as his own." Stewardship is Christ's law of possession. But it is not a Christian ideal to "have all things common." That is where the early church blundered, with issues of sin and shame and death. But this need not be argued. History has set down on some of its darkest pages the story of that succession of the dismal failures, issuing in bitter poverty and saddening degradation, of every scheme which has attempted to heal a moral wrong by a materialistic method.

While Christianity rejects these so secular remedies, it sees even more clearly the things of desire at which they aimed. To give security to the workman, to ensure him some control over the conditions of industry, to assign him his due status,—not to flatter his pride but to express his manhood,—to apportion him a larger sum of the profits (and it must be added of the losses) of the rewards of production, are all desirable. They are sure to come, and they will come all the more quickly if men cease from violence in word and deed, and are patient with each other. But all these ends imply that industry shall be carried on, both by those who direct and those who obey, with honesty, diligence, thrift, sobriety, self-control, courtesy, and a fidelity in their relationships which shall rise to self-denial. The man with the hammer has as clear a call to be scrupulously honorable as the man who sits at the desk. Any attempt to ignore these vital moral necessities, and to make laws or to adjust systems which leave them out of account, will not only fail to solve the problem of peace, but will impoverish and embitter until strife breaks out into violence, even in the streets. There lies no pathway of peace by such methods as these.

What then, to put it simply and directly, can Christianity do? It can teach one of its basic truths that the human heart is so prone to greed, to pride and to envy that its first necessity is a decisive spiritual change.

That is where so many stand apart from the Christian faith today, even although they bear the Christian name. There are some, despite the red warnings of history, who believe that if only men and women had abundance to eat, and to drink and to wear, with homes of comfort and ease, so that life became rich in pleasure and abundant in privilege, crime would cease, sloth be unknown, and toil would be undertaken with unremitting energies, and then peace would reign. One recent advocate of this theory has affirmed that if men were given a daily lot as gracious as the sun-kissed flowers of the garden they would walk in the strength and beauty of a noble character and a lovely life. But the Christian faith,

as Browning wrote, has "launched its dart at the head of a lie" and "taught the corruption of the human heart." This is the first obligation, therefore, to preach and teach the gospel of Jesus Christ.

Its second obligation is to create a new spirit between man and man.

The strength of the Christian church is not in a program, but in the spirit it infuses into all life. Its function is not that of the school, or the legislature, or the court of justice. It has to insist upon the moral values and the spiritual dynamic. The reason why many of our wisest counsellors complain that public opinion, or as might be better said, moral conviction, is not so potent a dynamic as it should be, is that the Christian church has not quickened the consciences, and taught the responsibilities, and above all has not appealed to all within its pale to possess the mind of Christ. When a man enters into the mind of Christ his civic obligations and his social responsibilities will stand out before his eyes.

One other office, perhaps the most practical and comprehensive, is a fearless exposure and a courteous and convincing condemnation of the wrongs of life.

It is not for the Christian teacher to dwell on the political and economic wrongs. He has no need to touch these today. The clamor of many voices fills the air. But in the same way as he will denounce slavery, and have no mercy on a traffic which opens its door of temptation to the weak and intemperate, so he must proclaim that everything that lowers moral vitality, and prevents the word of God having free course, must be taken out of the way. The mean home, the slum street, the narrow and cheerless life, the tyranny whether of employer or Trades Union, the discord of class with class, the baseness of the slouch on the one hand and the profiteer on the other,—all these and all similar wrongs should receive an unflinching moral condemnation. If only the conscience could thus be enlightened and quickened there would be the fair opportunity of a field ready for the sower, and in due season a harvest of peace and goodwill would be our reward.

PAUL AND HIS BOOKS.

Rev. Professor A. T. Robertson, Litt. D.

Deissmann in his "St. Paul" denies that Paul was a man of literary tastes. He holds that he was a man without the culture of the schools, and that he was in no sense a university man. He compares him to Amos the prophet, who was a herdsman, because he was a tentmaker by trade like Aquila and worked with him in the trade at Corinth (Acts 18. 3). He takes this statement to be proof that Paul belonged distinctly to the artisan class. Besides, Paul frequently speaks of working with his hands at his trade, as in Acts 20. 34; 2 Corinthians 11. 9; 1 Thessalonians 2. 9.

There is no disputing the fact of Paul's self-support by means of his trade, but it does not follow that he was in no sense a man of the schools. It was the Jewish custom for the boy, whatever his calling in life, to know a trade, so that he could do manual labor and be independent and make his own living. It must be confessed that it is a fine custom, and the more's the pity that it is not true of our boys today. In Germany that is the rule, and it was so even for princes of the blood.

But we know expressly that Paul was a student in the school of Gamaliel (Acts 22. 3) in Jerusalem, one of the two rabbinical theological seminaries of the period. Gamaliel was a grandson of Hillel, the founder of the more liberal of the Pharisaic schools, as opposed to that of his rival Shammai. Not only did Paul attend this institution of learning, but he was a diligent student, according to his own claim (Galatians 1. 14), and surpassed those of his own age. He was an outstanding student of Judaism, a star pupil of Gamaliel, and probably his hope for the future of his school.

Sir W. M. Ramsay thinks that Paul had come under the influence of the University of Tarsus, his home city, with its great teachers of philosophy. This idea is not accepted by Principal A. E. Garvie of

London, who fails to find marks of Hellenic culture in Paul. One may not be able to prove that Paul had a degree from the University of Tarsus, though it is entirely possible in itself. But it is hardly within bounds to affirm that Paul was unresponsive to the intellectual life of his time. He bore himself as well in Athens as in Corinth, and he has many points of contact with the literature of his day. His knowledge of Stoic phrases is so marked that it is actually asserted by some that Paul borrowed from Seneca. He employs the current terms of the mystery-cults, like Gnosticism and Mithraism, to such an extent that it is even claimed that he borrowed from these cults his ruling ideas in theology. He was such a student of Judaism and had such a knowledge of the Old Testament and of Pharisaism, that he is accused of rabbinizing Christianity in spite of his hostility to the Judaizers. Dr. J. Rendel Harris is persuaded that Paul knew not merely two or three of the current Greek poets whom he incidentally quotes, like Epimenides and Menander and others (Acts 17. 28; Titus 1. 12), but was also familiar with Pindar, Aristophanes, Euripides, and other great Greek writers. Sir W. M. Ramsay considers Paul the greatest philosopher of all time in his powerful grasp of the great problems of life and in his Christocentric conception of the universe.

Certainly, therefore, it is not beside the mark to talk of Paul's intellectual life and habits. His own epistles, ephemeral and personal as some of them may seem to be, yet have the touch of genius in them. He has the quality of illuminating common things and ordinary persons with the glow of reality and the glory of manhood in Christ Jesus. There is no better illustration of this than the Epistle to Philemon, where in one short page he handles the most delicate and difficult questions of personal relationship in a way as to give no offence. He at the same time weighs in due proportion the conflicting issues of capital and labor, of autocracy and liberty. Paul shows passion at times that overrides mere rules of grammar, but he sings like a lark in 1 Corinthians 13, and argues like the trained debater in Romans 8 and 1 Corinthians 15.

Paul does not boast of his intellectual attainments, nor brag of the books that he has read, but he denies to his opponents that he is an ignoramus. He claims equality with any of the apostles. "But though I be rude in speech, yet am I not in knowledge" (2 Corinthians 11. 6). It is easy enough to draw a man's stature in the ridicule of his ignorant contemporaries. The Stoic and Epicurean philosophers in Athens scouted Paul as a mere babbler or collector of scraps of wisdom from the Agora, like the sparrow in the street. But these conceited sophists actually thought that Paul was introducing two new gods because he spoke of Jesus and the resurrection. His discourse about Christ and the cross was foolishness to them as to the sophisticated and superficial Corinthians, but Paul himself knew that he was proclaiming the wisdom of God that rose sheer above the shallow and passing theories of men (1 Corinthians 2. 6).

But Paul took an interest in the intellectual life of others. He wrote to Timothy, "Keep your mind on the reading" (1 Timothy 4. 13). This is precisely what the Greek idiom here means. That is the problem with every modern preacher. How can he find time for his books and his study? The good is constantly the enemy of the best. The pastoral work has to be done. There are the sick and the dying, the poor and the needy, the young with their temptations, the old with their sorrows. There are sermons to be made, clubs to attend, committees to meet, one's own health to care for with golf or the motor ride. There are dinners and other functions, and public addresses to deliver, and conventions to which to go. There are the magazines and the papers to keep one up with current events and ideas. One must know his own time, and what men are thinking about now. There is a little time left for solid and serious reading. Theological books have lost their flavor. The great poets no longer lure one to the joys of imagination. Historical books are tedious to one who is making history. Scientific books are to be railed at, not to be read, by the modern preacher who finds it much easier to denounce than to understand new discoveries in science or in paleontology.

Where does the Bible come into this maelstrom of the practical preacher's life? Sooth to say, with many it does not come in

at all, save as a place from which to get texts to serve as a springboard for one's weekly dive into the deeps of social problems. It was said of one preacher that in his sermons he could go down deeper, and stay down longer, and come up drier than any preacher ever known. The late Sir W. Robertson Nicoll once wrote in "The British Weekly" an editorial on "Books That We Think We Have Read." He mentioned many, but the Bible was the chief one. More people imagine that they know the Bible than any other book. As a rule people know very little about it, save a few select passages. And this is true of preachers also who have no habits of study for the Bible or for any books of value. The preacher who does not read will dry up. His sermons will be dull and uninspiring. He will soon change his pastorate, because the barrel will be empty.

But Paul gives us one glimpse into his own hunger for his books. He was the busiest preacher who ever lived. He was missionary and pioneer in planting the gospel where other men had not preached. He was the apostle to the Gentiles, and had a broad statesmanlike grasp of the problem of evangelizing the Roman Empire in his own lifetime. He had theological conflicts with the Judaizers on the one side, and the Gnostics on the other. He had to save Christianity from being a mere ceremonial adjunct to Pharisaism. He had to conserve the heart of the gospel from the vaporings of superficial philosophizing. He had the care of all the churches on his heart, with misunderstandings, bickerings, and jealousies. He had enemies within and without the fold. He lost much precious time in prison. He was persecuted, and had his work rudely interrupted time and again. There was never a preacher who could so little call his time his own. He had long journeys on land and on sea. He met perils of rivers and perils of robbers. He did not shirk the pastoral side of his work. At Ephesus he preached Christ from house to house, as well as on the sabbaths in the schoolhouse of Tyrannus. He had to write letters to individuals and to churches to keep things going. He carried on a great campaign for funds for the poor souls in Jerusalem. He enlisted the coöperation of a multitude of workers. He cultivated the personal touch, and trained a group of gifted young preachers to carry on the work when he was gone. He had to interpret the gospel for men of light and leading who could pass on the torch. He had to put his gospel so that the untaught could understand it. He had to fuse into one the conflicting interests of Jew and Gentile, and mould them into one man in Christ Jesus. He was writing the greatest letters of all time without being a professional letter writer, a sort of spiritual and intellectual by-play. He was and is the greatest interpreter of Christ that the world has ever seen.

But this greatest preacher and pastor and theologian and man of affairs did not neglect his intellectual life.

His Message to Timothy.

If one desires the proof of this statement, let him think over the message to Timothy to bring "the book-wrap," as the word translated "cloak" probably means, "and the books, especially the parchments" (2 Timothy 4. 13).

The old preacher is now a prisoner again in Rome. He is facing certain death this time. He misses his friends, who no longer come as before for fear of death themselves. It is now a crime to be a Christian in Rome, since Nero has laid upon them the charge of setting fire to Rome to escape the calumny which he has incurred by his insane crime. Paul had left his bunch of books at the home of Carpus in Troas the last time that he was in the east before going to Macedonia (1 Timothy 1. 3), and to Nicopolis (Titus 3. 12), where he was probably arrested and brought to Rome. Probably the bundle was larger than Paul could carry conveniently in his travels. He may have expected to come back by Troas soon, but it had turned out otherwise. He misses these books. There is one blessing about books as compared with friends. They are never afraid to be with you, or ashamed of you. There is a special link with old books that one has used and has marked. One knows where to turn for a passage that one loves. The very page stands out before one's eyes.

Paul speaks of two kinds of books, "the books, especially the parchments." The ancients had two kinds of books, the papy-

rus rolls and the parchment rolls. Later the parchment codex came into use, a book with leather leaves that were used upon both sides of the leaf and bound together. But these came into general use much later, mainly in the fourth century A. D. At first both the papyrus book and the parchment book would be made into a roll. Sometimes the parchment leaves would not be pasted together into a roll, but left in loose form. This may have been the case with the parchments that Paul had left with Carpus. The papyrus rolls were pieces of papyrus glued together, of any convenient length. The columns of writing would be unrolled as one read, while the part just read would be rolled up again. Sometimes the roll would be fastened to a stick at each end. There would often be a case for the roll. The book-wrap would hold a number of these rolls, whether of papyrus or parchment. The leaves of parchment, if not bound together into a codex, would lie open in the book-wrap.

What Were the Books?

But what were the books that Paul missed and longed to have with him? How much light the contents of that book-wrap would throw upon Paul's mental habits and intellectual tastes! It is possible that there were some notes of his own studies, and addresses such as Luke may have had for Paul's speeches and sermons given in Acts. It is practically certain that there were portions of the Old Testament, probably the parchments, either in Hebrew or in Greek (the Septuagint). He may have made notes on the margin, especially where he found Messianic prophecies. Who would not pay a great price for these old books with Paul's own notes upon them? It has been my good fortune to fall heir to some of the books used by my great teacher and predecessor, John A. Broadus. Whenever I find a passage with notes in his familiar handwriting, there is always peculiar interest and emphasis. My wife has a copy of her father's Greek New Testament with his notes, which she prizes very greatly.

One can but hope that Timothy brought the books in time for Paul to use them again before the end came. It is not certain that Timothy realized how great a man Paul really was. If he had the faintest conception of the stature of the man who was his spiritual father, he certainly took the best care of these books till he was able to place them in Paul's hands once more. Dr. Stalker has a delightful sermon for children on "Paul's Cloak, Books, and Parchments."

Paul asked Timothy to pick up John Mark and bring him along with him, for he had found him useful for ministry. There is a touch of pathos in this, for Paul had once refused to let Mark go with him again because he had flickered in the crisis at Perga. Paul stoutly resisted the plea of Barnabas to take Mark along the second time. No doubt Mark deserved this severe treatment at the hands of Paul, though one rejoices that Barnabas gave him his second chance. And he had made good. When Paul wrote to the Colossians (4. 10) from Rome, he warmly commended John Mark to them in case he came that way. He was then in Rome with Paul, after his experiences with Barnabas and with Peter. It is entirely possible, even likely, that Mark had written his gospel by the time Paul wrote to the Colossians, and that Paul had read this Gospel and refers to it when he says that Mark had been useful to him for ministry (2 Timothy 4. 11). There is, of course, no way to prove this interpretation, but Paul had something definite in mind in the compliment bestowed on John Mark. So then it is quite possible that one of the books, perhaps one of the parchment books, was the Gospel of Mark.

It is also possible that both of Luke's books, the Gospel and the Acts, were in that book-wrap. Luke himself was with Paul in Rome. "Luke alone is with me" (2 Timothy 4. 11), loyal to the last to his great and beloved friend. This friendship between Luke and Paul is one of the great friendships of history. And Paul's copies of Luke's books, presentation copies, we might say, may have been in the bunch of books in Troas.

It has been suggested that Paul had left there also copies of his own epistles. That I very much doubt. It is much more likely that he had left these Greek and Latin manuscripts of favorite authors, poets and historians and orators. "As some of your own poets have said" (Acts 17. 28), Paul

said to the Athenians, "One of them, a prophet (poet) of their own, said" (Titus 1. 12), he wrote of the Cretans.

If Dr. J. Rendel Harris makes good his claim about Paul's acquaintance with Aristophanes, Euripides, and Pindar, we shall be compelled to think of Paul as one in touch with the currents of the intellectual life of his times. He was a man of books. He loved books, the best books, his own books. He hungered for the companionship of books. This old preacher turned back to the fellowship of his well-worn books that had stimulated his mind and heart. He yearned most of all for the Scriptures in that book-wrap. They had been the comfort and strength of his ministry. He will want them near him as he faces death and goes to get his crown from the hands of Christ.

REALIZING RELIGION.*

Miss Adelaide Landon.

V. SHARING.

John 4. 5-42.

We have thought a lot about knowing God, but we must know people too. People in the world today are wistful, longing for something. If we only knew where they are really living,—and we can if we want to,—we shall find the most tremendous amount of spiritual hunger, and we shall have to do something about it. God depends upon us to help each other. He has no other way.

The more we become like Christ, the more we love people and the more we identify ourselves with them. It is putting ourselves in their places. It enables us to sympathize and understand. We love, not first en masse, because the principle is good, but because with Christ's help we see something loveable in each one. Our faith and love for a person are the biggest factor in helping him to realize the best in him.

If we care about people and find out the longing in their hearts for spiritual reality, we shall have to do something about it. And that something is simply sharing with them the things that mean most to us, so that they may find them for themselves. We don't win people to Christ because of lack of love for them on our part, and because of lack of faith in God's power to speak to them through us. We are simply his instruments in helping others. In this practical world today we seem to lose all faith in the power of the Holy Spirit working in and through us to transform other people's lives around us.

Sharing and winning people to Christ always seems to me like helping a person to pull up the shades in a dark room. Perhaps some one has helped us to pull up our shades. Our next door neighbor is in the dark. We can help him pull up his shades as we have pulled up ours. We don't have to worry about the light coming in, for it comes in of itself when the shades are up, and floods the room.

We can help people to face themselves and to face Christ as we have done. We can show them that it is necessary to cut out the things that shut God out before he can come in. Then as they give themselves to him, he floods their life without any further effort on our part.

The world today is so full of unrest and tragedy! Only the "infinite pity is sufficient for the infinite pathos of the world." Oh the joy of having the balm and help for the aching hearts of people around us! What greater joy is there than to share with others the things that mean most to us, and to see our friends transformed through finding Christ for themselves!

VI. DAILY CHALLENGE.

Mark 9. 2-29.

Christ and the disciples had to come down from the Mount of Transfiguration; so we too have to come back to the valley from our hilltop. But having had the vision, we must start climbing up the hill. We cannot expect to be giants spiritually in a minute. We have to do something about it. It is in doing each day the little things for others and in conquering our temptations that we grow nearer him. The marvelous

* Northfield Young Women's Conference, 1923.

part is that he is helping us all the time, and that we are not fighting alone. We cannot be spiritual gluttons either, and take all the time from Christ without reaching out to share with others the little treasures we have. We gain the most precious things in the world through giving them away. As we lose ourselves in others, we find more of Christ.

The thrilling thing is that our vision does last, and that it works provided we do our part. God ever satisfies the more we reach up, and ever will, and he satisfies others in the same way. We can never grow up to him, let alone beyond him. There were a great many people who followed Christ, but there were very few real disciples; so today there are many nominal Christians, but very few vital ones.

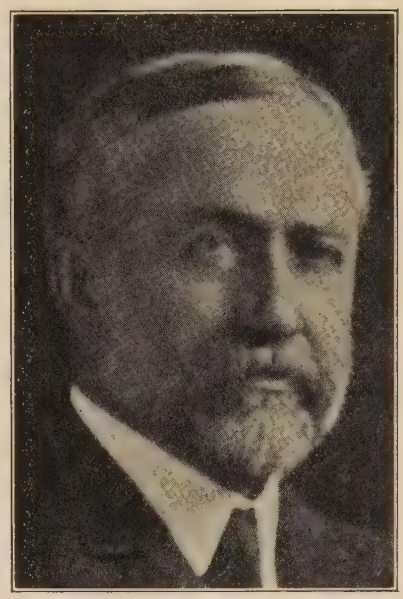
With Thomas we ask, "How can we know the way?" Christ said, "If ye CONTINUE in my word, then are ye my disciples indeed." The real disciples of old stayed with him and kept following him. We must stay in his presence and be with him wherever we are. As we leave Northfield, with our hearts consecrated to him, we must begin doing and living the things that we have talked about here, and we shall then find his help and strength on every side. In sharing him with others we find that oneness with him which he prayed for us to have; "that the love wherewith thou hast loved me may be in them, and I in them!"

PERSONALIA.

Some two hundred leading citizens of Montreal tendered a banquet in March last to **Mr. D. A. Budge** in celebration of his 50th anniversary as a secretary of the Y. M. C. A.

Mr. Richard C. Morse of the International Committee reminded the gathering that when Mr. Budge entered the work on March 10, 1874, there were then seventy-seven employed officers, eleven of whom continued in the secretaryship for life. This remarkable group included Weidensall, Sinclair, McCoy, McBurney, George Hall, S. A. Taggert and T. J. Wilkie.

Mr. Budge has been conspicuous in personal friendships with young men, but always for Christian ends. He believed



D. A. Budge
(By Courtesy of "Association Men.")

powerfully that only in this way could men achieve highest success, and while he labored tirelessly to advance the material end of the Association in membership, finance, equipment and the development of its many-sided activities, he never for a moment lost sight of the central objective in enlisting and serving men and boys, and winning them to fellowship with Christ and his church.

In recent years, since retiring from the active responsibilities of the secretaryship, Mr. Budge has expanded into one of Montreal's most useful citizens.

Presbyterian Board Debt.

In view of an article printed a few months ago telling of a possible total deficit of a million dollars which the Presbyterian Foreign Board was facing ere the fiscal year closed, it is good news to say that the special efforts put forth brought such generous response that the entire deficit was removed. Over five million dollars were received for running expenses, and over half a million more for property and other special purposes.

Unhappiness is the hunger to get. True happiness is the hunger to give.

OUR BOOK TABLE.

Alexander Whyte: The Life and Work of the Late Principal of New College, by G. A. Freeland Barbour. George H. Doran Co., New York. 675 pages, illustrated. $6 net.

What a welcome this biography must have received in Scotland, where Dr. Whyte lived his long life and for so many years was a national figure! It gives a full-sized portrait of its subject, for there is abundance of available biographical and autobiographical material all the way from the background of his birth down to the close of his life. The biographer has shown skill in the use of this material in giving a balanced and readable story. And it is more than one man's life, for Dr. Whyte lived in the stream of the religious life of Scotland for over half a century, and had contacts with the religious and social movements in Great Britain. Many great men pass across the pages.

Alexander Whyte was born in a two-roomed cottage in the Forfarshire village of Kirriemuir in January 1836. This village is the "Thrums" of Sir James Barrie's books. Barrie was born there 24 years later than Dr. Whyte, but an older brother of his was a classmate of young Whyte at college.

As a boy Alec helped the family finances by working as a herd laddie on the farms, and later was apprenticed to a shoemaker. What marked him as different from the average run of youth was his passion for reading and study,—"Paradise Lost," "Cassell's Popular Educator" and "Biblical Educator," and other serious books and magazines. Sometimes his workbench supported an open book to which he could turn his eyes. By severe discipline of will and unremitting effort he formed habits of concentration and the use of spare moments in acquiring the education of which his poverty denied him.

As early as the age of 12 he told his mother he was going to be a minister, and he bent his mind and heart toward that goal without ever swerving. The first direct step was to take a job as teacher in a village school, 1854: this was the recognized path to university training for poor boys. In 1858 he went up to King's College, Aberdeen. Now the biography widens in interest, as famous names begin to appear. Among his professors and college mates and the preachers of that day were many distinguished men. Whyte himself had hard work at college, as his earlier preparation had been somewhat limited, and he had to support himself by teaching and student missionary work. He had a poor memory, but was an untiring student.

From Aberdeen he went in 1862 to New College, Edinburgh, for theological training. The year 1866 saw him complete his college career at the age of 30, and become assistant in a Glasgow church. His fame as a preacher and his ability in pastoral relations drew attention to him, and many calls reached him, one from Melbourne, another from Regent Square, London, at that time the leading Presbyterian church in England. But he declined all calls until in 1870 he became colleague to Dr. Candlish at Free St. George's, Edinburgh. Upon Dr. Candlish's death in 1873 he became sole minister, and with the later assistance of colleagues remained minister until failing strength forced his retirement in 1917. He died in January 1921, busied up to the last with books and letters.

Those who knew Dr. Whyte would probably esteem most highly his generous capacity for friendship. He took time to be kind. He visited the aged and infirm among his parishioners. Scores of his letters are quoted, conveying his appreciation, counsel, condolences. Before and after marriage he cultivated friendships on Saturday afternoons and on his more extended summer vacations. He was always ready to lend a hand to younger men and to ministers in hard places.

His early formed habit of reading broadened his culture. Thus he introduced Dante to large circles in Scotland and beyond by lectures and books; also Cardinal Newman, and the Puritans, and the mystics.

His personal religious life was normal as he grew up under the care of his mother and ministers. The revival of 1859 and following years, when he was at college, bore him forward on a wave of religious enthusiasm and power. Again in 1874, when Messrs. Moody and Sankey visited Edin-

burgh, he felt the breath of another great quickening just as he was making a fresh beginning in his own career. His serious purpose early taught him the necessity of personal consecration to Christ and simple, intelligent piety. Back in 1882 he became a total abstainer because of the havoc liquor wrought among his friends. While many of his famous contemporaries went off into critical study, he tended more and more to personal and experimental methods of study and ministry. He championed Robertson Smith in the great heresy trial that rocked the Scottish church in 1876-81, not because he accepted the results of higher criticism, but on the side of liberty of thought and inquiry. His sermons owed nothing to higher criticisms, and his interpretation of Scripture increasingly became intuitive and psychological rather than historical. Humility, prayer and work summarized for him the duty of a Christian minister.

As a preacher, Dr. Whyte's lifelong aim was to be a preacher of righteousness, and since he would not heal the wound of his people slightly, a preacher first of all of sin. His power of analysis and condemnation became famous, especially in his Sunday morning sermons, but at other times and with other audiences his preaching had other winsome notes. No preacher of his time preached with the same insight on penitence and prayer. He could give a personal, evangelistic bent to his words, whether speaking to individuals or addressing audiences.

His concentration upon his own church work led him to refuse invitations further afield. The biography notes that he refused invitations to visit Northfield on the ground that he could not spare sufficient time from summer preparation for the home tasks that so absorbed his studies and energies.

One is tempted to quote largely from the good things in this biography, but space forbids. Every page is helpful, suggestive, to layman as well as preacher. Dr. Whyte's life was a singularly beautiful and true specimen of a devoted saint, whose large usefulness and public influence were based upon the humble aspiration which he never tired of quoting:

O may we stand before the Lamb
When earth and seas are fled,
And hear the Judge pronounce our name
With blessings on our head!

The Study of the Bible.

Bible Stories Retold for the Young: Volume IV, Kings and Prophets, by Alexander R. Gordon. George H. Doran Co., New York. 201 pages. $1.25 net.

Begins with Solomon, and runs through the period of the kingdoms, thus including the prophets from Elijah to Jeremiah.

Prof. Gordon maintains his clear, animated style. There are 42 chapters, each linked up with New Testament teaching, and brightened by anecdotes and ending with a poem.

Christ of the Logia (The), by A. T. Robertson. George H. Doran Co., New York. 247 pages. $2 net.

By "Logia" Dr. Robertson means the non-Markan document used as a source, according to critical agreement, by Matthew and Luke, and possibly by Mark too, in writing their Gospels. Dr. Robertson brings into relief the picture of Christ there drawn, and shows that the same Jesus is seen in the rest of the New Testament.

A few other valuable studies are reprinted from the magazines, making 13 chapters in all, rather technical and in the author's familiar style.

Jeremiah: The Book, the Man, the Prophet, by George Adam Smith. George H. Doran Co., New York. 394 pages. $3 net.

This volume will take its place as a standard work alongside the distinguished author's study of Isaiah. It represents years of thought and experience in travel in the Holy Land, the author steeping his mind in the original text and in its historical setting.

To Sir George there is none greater under the old covenant than Jeremiah; he was the greatest prophet whom God ever sent to Israel. It is from this admiring and sympathetic standpoint that Jeremiah's life and writings are assessed. Personal piety in later Israel largely grew out of his spiritual struggles. With him the human unit in religion, which hitherto had been mainly the nation, was on the way to become the individual.

The book of Jeremiah is regarded by Sir George as a compilation from several sources: Jeremiah's own material, episodes and oracles reported by contemporaries like Baruch the scribe, editorial additions and expansions, etc. It has come down to us in two ultimate forms, the Hebrew text from which the English versions have been made, and the Greek (Septuagint) version which represents virtually another edition of the original. These differ considerably in contents and arrangement, and in presenting a translation of the book Sir George often prefers the wording of the Greek text.

Principal George Adam Smith

In his critical attitude our author takes a middle position. He adopts the theory that the religion of Israel was recodified in Deuteronomy about the time of Jeremiah, but he does not follow some extreme theories which he has to notice. A good deal of conjecture appears. The student will be fascinated by the translation and exposition of the text, with their insights and sidelights. The mind of a master is everywhere evident, yet the book is not too technical for any Bible student to enjoy and follow. Jeremiah stands before one as a real man who among his personal experiences "foreshadowed, as far as mere man can, the sufferings of Jesus Christ for men, —and this is his greatest glory as a prophet."

Visions of Hope and Fear: A Study of the Book of Revelation, and Its Messages for Today, by George W. Thorn. George H. Doran Co., New York. 175 pages. $1.75 net.

Freshness of presentation and balanced judgment mark this study. The author holds that in order to understand Revelation one must recover the situation in which the people found themselves to whom it was addressed, and so grasp the meaning of its language and imagery. This plan should yield the great spiritual truths the book proclaims, and their bearing upon life today. So he utilizes the results of recent research and scholarship.

A good illustration of constructive method is seen in his discussion of authorship. The various conjectures are briefly stated, with the objections to each. The author claims to be a prophet (Revelation 22.9; not apostle, nor elder): which leads Mr. Thorn to give a helpful chapter on the Christian prophet.

A book which students of any school of interpretation will find stimulating and suggestive.

Walks and Words of Jesus: A Paragraph Harmony of the Four Gospels, compiled by Rev. M. N. Olmsted, to which is added **"New Sayings of Jesus."** Oxford University Press, New York. 415 pages. $1.50.

A harmony of the Gospels, omitting a few passages like the pedigrees, and including also certain passages from Acts, 1 Corinthians and Revelation, so as to include all recorded words of Christ.

The matter is from the Authorized Version, printed in ordinary book fashion without chapter or verse divisions or references, but divided into 81 topical sections. Our Lord's words are printed in large type so as to be more conspicuous.

Biblical Themes.

Ethical Teaching of Jesus (The), by Ernest F. Scott. Macmillan Co., New York. 133 pages. $1.50.

A thoughtful study of the moral teaching which the author, a professor in Union Theological Seminary, claims has, quite in contrast with variant doctrine, been the unchanging element in the Christian religion. The Christian mode of life has been fairly well understood from the first, and what, presented under the guise or patronage of doctrinal or philosophical oddities, has been really alien to it, has dropped away, rejected by the enlightened common sense of mankind.

Dr. Scott well argues that in the effort to state the ideas of Jesus in modern times historical perspective is too often forgotten. All parties are anxious to claim the approval of Jesus for their pet theories or platforms. It becomes important, then, to discover just what Jesus did teach as to fundamental moral principles.

After preliminary references to the records of the teaching, its nature, and the old and new elements in the ethic, the author discusses the law, the apocalyptic background, social and personal motives, non-resistance, the political attitude of Jesus, man's duty to his neighbor, possessions, the family, personal virtues, the new type of character, and permanent validity. This validity is made to rest on five bases, —inner fruitfulness, underlying needs of human life, the highest demands, possibility of realization, and the creation of a new will.

The book is somewhat sketchy in style, and the chapter on the new type of character is rather thin. But on the whole it is a helpful and well considered addition to the literature of ethics from a distinctively Christian, and not just Galilean, Athenian, or Roman standpoint.—C. A. S. D.

Evolution v. Creation: A Debate between Rev. John Roach Straton, D. D., and Rev. Charles Francis Potter. George H. Doran Co., New York. 111 pages. 50 cents net.

This second in the series of superficial Fundamentalist-Modernist debates held in New York was on the question, "Resolved,

That the earth and man came by evolution." Mr. Potter (Unitarian) took the affirmative, and lost the decision to Dr. Straton.

God of the Early Christians (The), by Arthur Cushman McGiffert. Charles Scribner's Sons, New York. 200 pages. $1.75.

Here are the Nathaniel William Taylor lectures to the Divinity School of Yale University, delivered by the eminent professor of the Union Theological Seminary, New York.

They are interesting to the mere student of literature, as presenting an excellent specimen of a style and method learned by Americans, it has been generally understood, in Germany, and for a time at least hopefully regarded as having gone, since the war, the way of other such importations. The chief interest, however, is for the historian and theologian.

The main conclusions of the author's study are set forth with great clearness and precision in a few concluding paragraphs which summarize the discussion. It there appears that "the God of Jesus was the God of the Jews, pure and simple, with emphasis laid, as by Amos, upon moral reformation and moral judgment, but with the gospel of the kingdom irradiated by the intimacy and beauty of Jesus' own relation to God and by the quality of his life of service and sacrifice. Jesus remained a loyal Jew, and had no thought of breaking with the faith of his fathers and founding a new religion. The step which he had failed to take was taken by the apostle Paul. . . . . The God of Paul was the God of the Jews expanded to include the divine Saviour Jesus Christ the Lord."

But Gentiles also "found in Jesus Christ their saviour." To these "the God of the Jews—the God worshiped by both Jesus and Paul, meant nothing." This was at first. But after theological controversy "the God of the Jews became permanently the God of the Christians."

Finally God and Christ were as completely identified as "philosophy would allow." Prof. McGiffert regards the more difficult problem presented by this process as being to account for the acceptance by Gentiles of the God of the Jews along with, or in addition to, Christ, than to account for the acceptance of Christ as God. And it is his study of the former problem that he evidently regards as a contribution to the discussion of the development of Christian theology.

There is no space to offer extended criticism here, but it is of significance that Prof. McGiffert himself recognizes "the precarious nature of much of the evidence I have been adducing, and the delicacy of judgment required to give it its just weight," and acknowledges that his opinion about a very important feature of the teaching of Jesus, expressed in his "History of Christianity in the Apostolic Age" is now, and of course was then, erroneous: which truly strengthens our confidence in his frankness and honesty, but not in the finality or the reliability of his conclusions. —W. O. S.

God's World Program: God's Plans for Men, and Their Consummation, by Grant Stroh. George H. Doran Co., New York. 204 pages. $1.50 net.

For many years Dr. Stroh has specialized on dispensational truth. This book seems to summarize his teaching in regard to Israel, the church and the kingdom, with numerous points such as the relation to it of Christ, prayer, evil, suffering, etc. Presumably it is about as thorough and balanced a study on this subject as any contemporary could offer.

Reality of Prayer (The), by Edward McKendree Bounds. Fleming H. Revell Co., New York. 155 pages. $1.25 net.

A worthy addition to Mr. Bounds' previous books on prayer.

We can believe all that is told us of his own prayer life, for the book gives the impression of a man writing about something that he knows full well. It is divided into 16 chapters with titles that express aspects of personal prayer, and of the relation of our Lord and of the Holy Spirit to prayer, but there is nothing of the professional, the technical, the merely literary, in the material: which rather wells up out of a full heart and a large experience. And so the reader must take time, and fall into the spirit of prayer. In doing it he will enter into the blessing and power into which the author desires to lead him.

Seven Questions in Dispute, by William Jennings Bryan. Fleming H. Revell Co., New York. 158 pages. $1.25 net.

The questions concern the inspiration of the Bible, the deity of Jesus, his virgin birth, his blood atonement, his bodily resurrection, his miracles, and the origin of man. Mr. Bryan argues on a Biblical basis, but he has a command of other supporting proofs that make a clear, popular presentation of the orthodox side of each question against all comers.

While modernism has forced the issue, Mr. Bryan has a larger issue in view, and as he sees it the real issue is, Shall Christianity remain Christian?

Six Bible Plays, by Mabel Hobbs and Helen Miles. Century Co., New York. 128 pages, illustrated.

Old Testament subjects furnish the suggestions for these plays, which are entitled "Ruth and Naomi," "Joseph and His Brethren," "Moses," "Esther," "The Heal-

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ing of Naaman," "David and Jonathan." Each play is in two or three scenes, with enough people besides the leading characters to fill out the story. The language is dignified, and always the exact words of Scripture are used. There is economy of words and action throughout, so that the plays are easy to produce. They have been rehearsed and tested many times, and are issued under the auspices of the Playground and Recreation Association of America.

The handsome illustrations reproduce photos. There is also the music of a few Hebrew melodies that are used.

The book is published in decorated covers, wide margins,—an attractive volume.

Way of Jesus (The): A Frank Inquiry into the Way of Jesus for Human Society, Based on the Records of the New Testament, by Henry T. Hodgkin. George H. Doran Co., New York. 139 pages. $1.25 net.

The author is a missionary in China. Following the World's Student Christian Conference at Peking he prepared a book to show the Chinese how the teachings of Jesus are a practical guide on social and industrial problems. These studies have been worked over for the Student Christian Movement of England, under whose auspices they are now published.

The matter falls into ten sections, each divided into seven parts for a week's personal study. Thus, one week is given to "Justice and Love," another to "Ambition and Service," and so on. There are Scripture passages for each day, with illuminating thoughts and suggestions, and the study of the week is summarized in "General Notes," followed by "Questions for Discussion."

The author takes the New Testament as he finds it, without regard to disputed points about its authority, the person of Jesus, or any other matter. The work is well done, but with some rather extreme implications.

What is Modernism? by Leighton Parks. Charles Scribner's Sons, New York. 154 pages. $1.

A downright good book for the times, for Dr. Parks shows beautiful spirit in trying to explain to the man in the street the high purpose of men like himself who fall under the name of modernists. He states modernist views about the supernatural and the miraculous, especially the resurrection of Jesus and his virgin birth: but this does not matter, for no two modernists agree. A chapter, "Intellectual Integrity," shows his poise and reasonableness. His attitude, we say, is the best feature of the book. You may not agree with him, but you respect and like him.

Regarding the Bible.

Down the Ages: The Story of the King James Bible, by Frank E. Gaebelein. Macmillan Co., New York. 106 pages. $1.

A popular treatise on the antecedents and history and literary and spiritual supremacy of the King James version, written from a conservative standpoint.

God's Book Speaking for Itself, by Charles C. Cook. George H. Doran Co., New York. 144 pages. $1.25 net.

The opening sentence asserts that the Bible is infallible (absolutely authoritative), inerrant (entirely free from error), and final (not subject to revision nor to supplementary revelations). The last sentence is a call for a forward movement by those to whom the gospel is dear. Between lie chapters giving a clear restatement of the tenets of the dispensational school of Biblical interpretation.

Influence of the Bible on History, Literature and Oratory (The), by Thomas Tiplady. Fleming H. Revell Co., New York. 128 pages. $1.

Mr. Tiplady has a swinging style which carries the reader along as he exalts the Bible as a means of culture and inspiration. Quotations and anecdotes abound in support of the title of the book.

Church Topics.

Anglican Church Principles, by F. J. Foakes Jackson. Macmillan Co., New York. 232 pages. $2.25.

The contents are broader in scope and interest than might appear at first glance, for Dr. Foakes Jackson begins with early Christianity in Britain, and indicates various defined stages even before Henry VIII is reached. Protestantism and Puritanism are different from Anglicanism, which in turn bred high and low parties, the Wesley and Oxford movements, evangelicalism and ritualism and new theology. Chapters on expansion and the present situation give an up-to-date assessment which is of value.

Thus it will be seen that we have a brief but comprehensive survey of trends of thought and action down the centuries of moment to Christianity at large. As the author is a trained historical writer, we suppose this study is as good as is to be expected in small compass.

Aspects of Reunion, by Harold H. Rowley. George H. Doran Co., New York. 182 pages. $2 net.

Reunion is and must continue to be a live and appealing subject. The writer considers aspects of the question seldom thought of, and has original ideas which he offers in a persuasive way.

Efficiency and economy are often suggested as reasons for church union. These are not essential principles. Union existed

before Martin Luther, but we do not execrate him for destroying that union.

Orders, sacraments, creeds, ministry, etc., are considered from interesting points of view and related in a surprising way to the big vital question of reunion.

The writer holds that reunion will require change in every church of today. Federation is not the ideal, nor is it union. It will be a long road, as little in the present spirit of members or ministers is favorable to true reunion.—T. C.

Church Service Book (A), Prepared for Use in Public Worship, by S. Arthur Devan. Macmillan Co., New York. 181 pages. $1.50.

After giving general orders for morning and evening worship, based largely on the Book of Common Prayer, orders are given for 13 Sundays. Also for special occasions like baptism, the Lord's Supper, etc., and a number of eucharistic and general prayers. Matter is borrowed from available liturgies, ancient and modern. The order for the burial of "those who have lived apart from the church" is non-committal as to the future of the deceased, but offers comfort to the mourners.

The book will be found useful in family as well as in public worship.

Church Principles, by P. Carnegie Simpson. George H. Doran Co., New York. 208 pages. $1.75 net.

The eminent author of "The Fact of Christ," professor of Church History in Westminster College, Cambridge, England, has written this book as a result of his connection with a committee of Anglican and Free Churchmen, who during the past three years "have met regularly at Lambeth Palace to explore fundamental questions relating to reunion." It is put forth with the modest disclaimer that it "makes, of course, no pretence to be an adequate discussion of the doctrine of the church and its institutions."

But nevertheless it is very much worth reading. If for no other reason, because of its refreshing character. Amid the academic caution and cultivated superciliousness, on the one hand, and uninformed certainty and pious rage on the other, which characterize so many of the books on religious questions today, it is heartening to find one like this. Every sentence is robust. In spite of his professorial character, the author dares be sure of something, and to admit that he is. Notwithstanding his intellectual culture and his modern spirit, he has convictions, and believes that there are some things worth a real sacrifice even, in connection with the church.—W. O. S.

Sermonic.

Gospel Sword Thrusts, by Mark A. Matthews. Fleming H. Revell Co., New York. 156 pages. $1.25 net.

Fifteen sermons "preached in obedience to the divine command, Defend the faith delivered once for all to the saints," and equally intended for the grounding and developing of saints in the faith.

Leading evangelical doctrines and views are vigorously maintained by one whose success as a minister gives his words weight.

Miracle of Me (The), by Bernard C. Clausen. Judson Press, Philadelphia. 117 pages. $1.25 net.

The title is from the first sermon, in which, after emphasizing the miracle of the human machine, the church as the body of Christ is magnified. Each of the twelve sermons included is pungent in thought and snappy in treatment.

One Hundred Choice Sermons for Children, by G. B. F. Hallock. George H. Doran Co., New York. 290 pages. $3 net.

A book for children not only to have but to use. Dr. Hallock is a genius, and like most geniuses hides his light under a bushel. In other words, the volume consists of 112 brief children's stories of many of the leading preachers of the land. With a little adaptation to one's local surroundings every one of them can be used. We know, for we have tried. Last Sunday we gave Dr. John Kelman's sermon, "The Conies," and you could fairly hear the conies squeak, and you could certainly see the children's keen and interested faces. By giving credit to whom credit is due any minister can use these sermons without straining his conscience. The children to whom he speaks will do quite enough straining.—H. P.

Shout of the King (The), by Ernest Raymond. George H. Doran Co., New York. 176 pages. $1.60 net.

The author first made his mark as an English army chaplain during the war, when he saw four years of active service on six fronts.

Here are 20 addresses, all on Bible texts and steeped in Bible thought and teaching as application is made to the present. The style is speedy and catchy.

The author has already two successful books to his credit, "Tell England," written while in Mesopotamia, and "Damascus Gate," fiction.

Some Aspects of Christian Belief, by H. R. Mackintosh. George H. Doran Co., New York. 306 pages. $2.25 net.

Fourteen essays, doctrinal, philosophical and theological, by the professor of Systematic Theology in New College, Edinburgh. They will appeal to the more advanced students and thinkers in the ministry.

Wicket Gate (The), by G. A. Studdert Kennedy. George H. Doran Co., New York. 246 pages. $1.50 net.

Rev. G. A. Studdert-Kennedy

These most suggestive sermons on the Lord's Prayer should be read by all who care to pray in language which is intelligible to themselves. Not only have we here keen exposition, but a human trait which comes from the personality of the writer. He does not write like other men, and we are glad that he does not. Take, for instance, this passage from the chapter on "Lead Us Not into Temptation."

"Somebody wrote to me the other day and said that I was wasting my time trying to produce British saints, because the national idea was not that of a British saint, but of a British sportsman; and he hinted that really in my heart of hearts I knew that, and had it as my own ideal of life. There is much of kinship between the sportsman and the saint. Both are gamblers, who bet their lives upon a great chance. To the true sportsman life is a great game, and he bets his brain, muscle, and blood, if needs be, that his side will win; and a saint is one who plays the game on its highest level, with God for his leader, and righteousness for his cause, and everything he possesses for the stakes. The two ideals are not incompatible, but complementary."

This is a book to buy, read, and keep.—H. P.

Various Themes.

Call of the Upper Road (The), by Katherine R. Logan. George H. Doran Co., New York. 159 pages. $1.25 net.

Under the figure of the Upper Road the author treats of choice, conversion, consecration, and similar familiar phases of progressive Christian experience. The six chapters are composed mostly of beautiful and largely unhackneyed poetic quotations and striking anecdotes and references, making a book that appeals to one's artistic and devotional instincts. It is a firstclass book of its type.

Can We Find God? The New Mysticism, by Arthur Bardwell Patten. George H. Doran Co., New York. 237 pages. $1.60 net.

The theme of this book is the immediate experience of God, and the refrain running through it is, Find God where he finds you. The author calls it the "new" mysticism, which he apparently considers a revision and renovation of the older mysticism. There is certainly a difference between the two, for the one thing missing from this book,—a book that swings along in self-confident flow, full of quotations and other men's ideas and poetry,—the one thing missing is that firsthand, earnest, spiritual intimacy with God which marked the experience and writings of the older mystics.

The standpoint of the book may be judged from the fact that some of the matter was first published in the "Christian Century," and one of the 16 chapters is entitled "Finding God in the Inspirations which the Fundamentalists Miss"!

Eat and Grow Thin: The Mahdah Menus, with a Preface by Vance Thompson. E. P. Dutton & Co., New York. 131 pages. $1.25.

The title is not a joke. The book really gives a large number of scientific menus and kitchen recipes of foods that will nourish but not run to fat. Their range and variety will astonish most people.

The Preface is a clever bit of humor.

Eugenics, Genetics and the Family, Volume I. Williams & Wilkins Co., Baltimore. 439 pages, and plates.

These are the papers of the Second International Congress of Eugenics held at the American Museum of Natural History in New York, September 22-28, 1921. They are of the greatest interest to all who are interested in the question of the relation of heredity and environment to individual and racial character. Some of the writers hold that the idea that education and environment can offset the handicap of heredity is an "educational sophistry." They hold that "to know the worst as well as the best in heredity, to preserve and select the best, these are the essential forces in the future evolution of society." Other writers do not go so far, but hold that "all human beings are the product of two factors, heredity and environment," and that consequently full attention should be given to each. "We see as clearly as any one," said Charles Darwin's son in an address,

"that to take steps tending to produce in the future a race with the best possible natural qualities would be a futile proceeding unless we hoped that when such a race did appear, great care would be taken to give it good surroundings." And there are still others who perceive that environment and education are as vital forces in producing racial and individual character as heredity. And still others can be found, though not so easily at a Eugenics conference, who believe that education and environment are stronger than heredity.

The papers deal in the main with problems of inheritance and intermarriage and inbreeding. The settled conclusions are far fewer than the open questions and the as yet unestablished hypotheses. It is not established that heredity involves a fixed determination of character either for the individual or for the race. There is no scientific refutation of the miracle of regeneration: "Behold, I make all things new! If any man is in Christ he is a new creature."—R. E. S.

Where Evolution and Religion Meet, by John M. Coulter and Merle C. Coulter. Macmillan Co., New York. 105 pages. $1.25.

A good-tempered, one-sided handbook on evolution, the last of the nine chapters discussing evolution and religion. The authors are aware of the antagonism, prejudice and ignorance the idea of evolution has to face, but as good scientists they insist on the quiet, persistent search for facts. The question of a creative cause is not mentioned. They believe in God.

Evolution is viewed as a process of change, development, which explains nature better than special creation. Positive evidences of evolution in animal structures, in geologic records, and in cultivated plants and domesticated animals are briefly rehearsed. Six theories are described: three major,—Lamarck's Use and Disuse, Darwin's Natural Selection, DeVries' Mutation; and three minor,—orthogenesis, isolation, hybridization. Modern views usually find shortcomings in these theories, but always the fact of evolution is urged, no matter what happens to any theory. The great shortcoming of the book is that it ignores real difficulties, omitting any reference to the beginnings of organic life or to obvious missing links.

Up to the last chapter the learned authors, who are professors in the Department of Botany at the University of Chicago, argue as biologists. Their conclusion regarding evolution and Christianity is that there can be no conflict between the facts of science and religion: religion is a universal human impulse, which must have some function, which is in this case to bring man to the highest expression of his being. The most effective ideal for the religious impulse is LOVE STIMULATING SERVICE: which is the Christian ideal, with God personified as Love. And this is the final religion, since it has the most masterful human passion as its stimulus.

Ideals of Asceticism (The): An Essay in the Comparative Study of Religion, by O. Hardman. Macmillan Co., New York. 232 pages. $2.

The author gives "asceticism" a large meaning: legitimate self-discipline, a means to self-adjustment and self-development, covering varying degrees of stringency of practices good and bad, all for the deliverance and protection of the soul from defilement, and for the achievement and enjoyment of its full status. What we ordinarily think of as ascetic practices are regarded as false or misguided parts of a better whole.

With such broad definition he finds asceticism everywhere, and sees the cross as the revelation of divine renunciation, suffering and toil. Fasting, giving and prayer fall in as parts of the cross every Christian should bear.

Separate Indexes listing lands and peoples, ascetics and ascetic groups, and ascetic practices, indicate the thoroughness of the study.

Mobilizing for Peace: Addresses delivered at the Congress on America and the Permanent Court of International Justice, edited by Frederick Lynch. Fleming H. Revell Co., New York. 324 pages. $2.

Highgrade utterances by leading churchmen, educators, statesmen and publicists of many nations at the Philadelphia Congress held last November under the auspices of the World Alliance for International Friendship through the Churches. Three or four fundamental truths are stressed throughout: that war is unchristian and an anachronism in modern civilization; that nations must base their ideals and relationships on the same Christian principles that govern the relations of gentlemen; that the only way to achieve a Christian world order is to organize into some form of community life, of which the League of Nations is the most promising experiment.

A unique collection of opinions, well worth permanent preservation.

Pleasure and Behavior, by Frederic Lyman Wells. D. Appleton & Co., New York. 274 pages. $2.50.

Psychologists of the present day are divisible into two general classes,—the academic, professorial kind, whose speculations are more or less founded on "lab" experiments, and the medical men, whose psychology, largely inclining to psychiatry, grows out of their practice, which is often of the institutional sort.

Dr. F. C. Wells, the author of this fresh and helpful book, is one of the clinicians, chief of the psychological laboratory in the Boston Psychopathic Hospital. His read-

able volume, which deals with man's fundamental "urges" (a rather new term) and their expression in behavior, is one of "The Conduct of Mind Series" of treatises, edited by the distinguished psychological veteran, Dr. Joseph Jastrow, who has lately been the recipient of general congratulations on his long service to science.

The book assumes no previous knowledge of psychology on the part of the reader, but lucidly discusses the topics, "How the Mind Is Organized," "The Sources of Pleasure and Pain," "Self-maintenance," "Eroticism," "Social Impulses," "The Sources of Right and Wrong," "The Major Emotions," "Intellectual Processes," "Frustrated Urges," and "Factors of Success." Dr. Wells' purpose is to set forth the bases of the affective life in their natural setting, in order to a truer insight into the control of desire, and ordering of pleasure, in the artificial setting of today. "The pleasure-life," as Dr. Jastrow puts it in the Introduction, "seems most of all to require the checking and chastening effect of discipline; and psychology must come to terms with morality." With regard to the question how far "repression" may go without dulling energy and mutilating the pattern of a complete humanity, Freud and moralists disagree, but Dr. Wells seeks to do justice to both, while stressing the psychological solution through "sublimation." He does not employ terms with the fineness of distinction of some doctrinaire analysts, but clearly discloses the innate trends of human nature, and shows how self-realization and success are dependent on the liberation of the right sort of energies.

Perhaps the chapter on "The Major Emotions," is the most helpful, and the treatment of "Frustrated Urges" is also interesting. His conclusion is that the master of nature and of life is one who has great longings, with strength and will to follow them to the end. "All the world loves a lover" is "but one phase of the world's admiration for every great and outward striving."

While the reader might do well to suspend judgment on some of the author's statements, on the whole much benefit will be obtained by a persual of this timely book. —C. A. S. D.

Spiritual Interpretation of Nature (The), by J. Y. Simpson. George H. Doran Co., New York. 333 pages. $2.25 net.

Since Henry Drummond wrote his epoch-making book, "Natural Law in the Spiritual World" (perhaps the title would have been better turned the other way round,), thoughtful men have been prone to seek a reasonable way of reconciling (as though that were necessary!) the claims of proved science and true theology. Many writers, failing of quite achieving this ideal, have been busy trying to piece together unproven scientific findings (for which see the morning papers,) and various theological views as speculative as anything in philosophy. Others still, like the author of this able and really great work, have sought to do full justice both to nature and the Bible, and, by keeping the mind open in both directions, to get the good, and not the evil, of what is generally known as modern scientific thought. Dr. Simpson aims to show that natural science and theology are really two living bodies of thought which grow and expand from age to age in inward content and outward form, which to the apprehension of any one generation cannot be expected to present an absolute correspondence of detail, yet must continue to supplement one another as reconcilable and inevitable interests of man.

It is refreshing to find a scientist of conspicuous attainments—Dr. Simpson is a professor of natural science in New College, Edinburgh,—writing with such exactness of science and such deep sympathy with religion. The issuing of this new (third) edition, revised and rewritten, cannot but do good.—C. A. S. D.

Youth and the Race. E. P. Dutton & Co., New York. 378 pages. $6.

This is the Fourth Report and the chief evidence taken by the British National Birth-rate Commission, 1920-1923. The commission was appointed by the National Council of Public Morals, and consisted of 29 members, with the Bishop of Birmingham as president.

The subtitle of this fourth report is "The Development and Education of Young Citizens for Worthy Parenthood." It consists of two parts, the first being the report itself in two sections, one on "The Moral Education of the Adolescent," and the other on "The Social Responsibilities of the Adolescent," and the second part consisting of the evidence taken by the commission.

The commission finds in favor of sex education "with due regard to the moral safety and welfare of youth, whenever curiosity in regard to these matters appears, or when there is any indication of bad habits being formed." As to the content of the instruction to be given, the commission favored a reticent rather than a too free policy. It came to the conclusion that mere knowledge is insufficient to secure virtue. It quotes with approval one of its witnesses who said:

"In every instance the cleanliness of a boy's life depends ultimately not on his knowledge of good and evil, but on his devotion to the right."

The Report is a careful, painstaking, sincere effort to deal with one of the most difficult and important questions of society. —R. E. S.

ALSO RECEIVED.

Students and the Church Universal. 53 pages. Addresses delivered at the National Conference of Theological Students which met at Indianapolis last December. It is issued by the Student de-

partment of the International Committee of Y. M. C. A.'s, and contains addresses by Rev. G. A. Studdert-Kennedy, Robert E. Speer, and others.

The Narcotic Peril, and How to Meet It, by Richmond Pearson Hobson. 30 pages. 15 cents.

The Menace of Morphine, Heroin, and Cocaine. 48 pages. 25 cents.

Two among several bulletins and pamphlets issued by the International Narcotic Education Association of Los Angeles, Cal., sounding the alarm and urging contructive measures of restraint and reform.

The Wonderful Garden of the Word of God, by Sophie Shaw Meader. Biola Book Room, Los Angeles, Cal. 47 pages. 35 cents.

Ten lessons on dispensational truth intended for juniors, the first dealing with the creation of life, the last with "The Garden of Eternity." Each lesson has certain memory verses, and teaching is largely by objects, with questions and illustrations.

Studies in Romans, by Leon Tucker. 103 pages. 50 cents.

Satan, by James R. Pratt. 96 pages. 25 cents.

The Facts against Evolution, by A. C. Dixon. 26 pages. 15 cents.

The Bright Side of Death, by A. C. Dixon. 61 pages. 25 cents.

One Hundred New Bible Readings, by F. E. Marsh. 134 pages. 65 cents.

All these booklets are published by the Book Stall, 113 Fulton Street, New York. They are expository studies, from the conservative side. The authors are well known evangelical Bible teachers.

LATEST BOOKS RECEIVED.

Christianity and the State, by S. Parkes Cadman. Macmillan Co., New York. 370 pages. $2.50.

Failure (The), by Giovanni Papini. Translated by Virginia Pope. Harcourt, Brace and Co., New York. 326 pages.

Advertised as an autobiographical novel, revealing the unquiet and speculative soul which later was converted and found expression in the author's "Life of Christ." It is written in the first person, and purports to give the story of an aloof, mentally ambitious poor boy, through the later stages of a literary person's life. The thoughts are turbulent, and the career unusual. He was a "failure" because he started too many things, and tried to be everything.

Home Letters from China, by Gordon Poteat. George H. Doran Co., New York. 159 pages. $1.50 net.

How to Dramatize Bible Lessons, by Mary M. Russell. George H. Doran Co., New York. 183 pages. $1.60 net.

Ideas of God in Israel, by Edward Pace. Macmillan Co., New York. 260 pages.

Jackson of Moukden, by Mrs. Dugald Christie. George H. Doran Co., New York. 155 pages, illustrated. $1.35 net.

Ian Keith-Falconer of Arabia, by James Robson. George H. Doran Co., New York. 178 pages, illustrated. $1.35 net.

Minister's Every Day Life (The), by Lloyd C. Douglas. Charles Scribner's Sons, New York. 220 pages. $1.75.

None So Blind, by Albert Parker Fitch. Macmillan Co., New York. 366 pages. $2.50.

Personality and Psychology, by John Wright Buckham. George H. Doran Co., New York. 202 pages. $1.75 net.

Real Daniel Webster (The), by Elijah R. Kennedy. Fleming H. Revell Co., New York. 271 pages. $2 net.

Reality and Religion, by Sadhu Sundar Singh. Macmillan Co., New York. 80 pages. 75 cents.

Theism and Thought, by Arthur James Balfour. George H. Doran Co., New York. 283 pages. $4 net.

Tolerance, by Phillips Brooks. E. P. Dutton & Co., New York. 111 pages. $1.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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18162.. 5 00	18164.. 5 00	18165.. 2 00
18166.. 1 00	18167.. 2 00	

Spring Memorial Gardens, East Northfield, Mass.
18158 .....$10 00

American Bible Society.
18158 .....$ 6 00

American Mission to Lepers.
18163 .....$ 1 60

Africa (Dan Crawford).
18158 .....$ 6 00

Near East Relief.
18158 .....$10 00

New Guinea (Rev. C. W. Abel).
18160 .....$50 00

My dear Mr. Moody,

The first copy of the Record which I accidentally came across convinced me it was a magazine I must have. That was more than twenty years ago, and it has improved ever since. It is really a Godsend to me.—Mrs. J. R., Maine.

Dear Mr. Moody,

I am writing to tell you how much we appreciate your good paper. We pass it on to others, as good reading is scarce among our colonists. We have especially enjoyed the sermons given so fully from time to time. Our services are in the native language usually, and are prepared with the natives in mind. It is not an exaggeration to say that we are helped by all parts of the magazine.

Our work is under the A. B. C. F. M. We have spent nearly 30 years at Mt. Silinda, my husband being a missionary physician, but some one was needed for this station, Gogoi, in Portuguese territory, and we unexpectedly came here for a time. The work and the life are primitive, and wilder than in the hills: more like our beginnings 30 years ago, wild animals and heathenism all about, but a few staunch Christians who are true messengers of the gospel. We recently had a revival which stirred the hearts of Christians and led many to confess Christ. A new activity has begun.—Mrs. Wm. L. Thompson, Rhodesia.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the Record of Christian Work upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

June 1. The Babylonian Exile of Judah.

2 Chronicles 36. 11-21.

The best preparation for the teaching of this lesson is to read the other portions of the Bible that deal with the downfall of Judah, such as 2 Kings 24 and 25, and certain chapters in Jeremiah and Ezekiel as given in marginal references. Lamentations expresses Jeremiah's feelings over the tragedy, and adds many descriptive details; read it through. The event must be important to receive so much notice in the Bible.

The teacher should also consult a Bible dictionary for full information concerning Nebuchadnezzar, one of the greatest men who ever lived; military operations of that time, and especially the methods used in carrying on a siege; and other aspects of this lesson. All this will make the story more vivid and understandable.

Causes of the final destruction of Jerusalem, 11-14.

These causes were (a) political, (b) religious. Scrapping a treaty and rebellion were the immediate cause of Nebuchadnezzar's invasion, but behind that was the sin against God of King Zedekiah, of the chief priests, and of the people. Nebuchadnezzar was God's agent to punish Judah (17).

God's changing attitude, 15, 16.

What an unveiling of God's dealing with Judah is given here! Beginning with efforts prompted by compassion, submitting to contempt and indignity, UNTIL God's wrath was aroused, UNTIL there was no remedy.

There are, then, limits to God's compassion which cannot be overstepped with impunity. Justice cannot hold off for ever.

We are studying not a sudden fall, but a long-drawn-out tragedy.

Jerusalem captured and laid waste, 17-19.

Twice before had Nebuchadnezzar come against Jerusalem, as told in verses 6-10. In King Jehoiakim's reign (606 B. C.) he had carried Daniel and other prominent persons back to Babylon. In King Jehoiachin's time (598 B. C.) much loot and ten thousand of the flower of the population were carried off. This third time (586 B. C.) the city was wholly destroyed, and the land depopulated of all but a few of the poorest of the peasantry.

This is the final stroke in the break-up of the kingdom, since the political power of Judah centered in Jerusalem. It was also a blow to the religious system of Judah, in the utter destruction of Solomon's Temple.

Deportation until . . . ., 20, 21.

The word UNTIL occurs twice more: "until the reign of the kingdom of Persia," —the historical terminus of the exile; "until the land had enjoyed her sabbaths, threescore and ten years,"—a religious aspect of the exile.

Experiences of the late war will help to illustrate the lesson. Recall the ruthless German invasion of France, Belgium, Roumania. Deportations of Belgians were perpetrated by the Germans, and of the Armenians by the Turks. But contrast Allenby's capture of Jerusalem without firing a shot into it.

In Zedekiah's defeat and deportation the dynasty of David through Solomon came to an end, and the system of monarchy in Israel ceased. But the teacher must remember that God's covenant with David in 2 Samuel 7. 16 was not broken thereby. The genealogy of our Lord in Luke 3 is traced through David's son, Nathan, and the Davidic throne was promised him in Luke 1. 31-33.

Remember also that the Babylonian captivity was not slavery, as was the sojourn in Egypt. The Jews entered into the political and business life of the land to which they were expatriated. The hope of the future survived in Babylon, as we shall see in the next few lessons. The subsequent stream of Jewish history flowed back to Judea with changed religious attitudes and conditions that prevailed until our Lord's day.

June 8. Ezekiel Encourages the Exiles.

Ezekiel 34. 11-16, 25, 26.

The teacher should consult a Bible Dictionary for an account of the life of Ezekiel and of his book. Briefly, he was one of the Jews carried captive from Judea to Babylonia with King Jehoiachin in the second deportation. There he received his call from God (1. 1-3), and became the great prophet of the captivity. His earlier recorded prophecies concerned the fall of Jerusalem, but after Jerusalem was laid waste he voiced prophecies of the return of the exiles and future glory, thus keeping alive among the exiles the desire to return and to set up the kingdom again. Ezekiel set this hope before them from the religious angle, as an object in which God was interested.

Chapter 34 is one of these prophecies of hope and encouragement, couched in the familiar figure of an Oriental shepherd and his flock. Chapters 35 and 36 have to do with the recovery of the land, and chapter 37 with the revival of the people, but chapter 34 pictures the restoration from

the governmental standpoint. It reviews and interprets the misfortunes of the past national history, and promises a better social order. The student of social and political affairs will be able to translate many details in this chapter into modern terminology, and draw comparisons with conditions in this and other lands.

Note that in Psalm 23 and other places Jehovah is shepherd of the individual; here, of the nation. It is a picture of his kingly care for his scattered people, of his regathering them and establishing them in blessing.

The chapter opens with an impeachment of the unfaithful shepherds, that is, the kings and rulers whom we have been studying the past few weeks, whose self-seeking, unjust, oppressive government had been a factor in the decline and fall of Judah (1-6). Note the exposure of abuses of power and opportunity, of neglect, of general political misdeeds; over against which are the social iniquities suffered by the common people. "Therefore" Jehovah, as owner of the flock, will call these evil shepherds to account and cut short their oppressive rule (7-10).

We are reminded of the disasters traced of late years to the misgovernment of the kings and ruling classes in lands like Russia, Germany, Greece, but even republics are not free from grafting politicians.

Jehovah the shepherd, 11-16.

Our lesson portion takes up the prophecy at verse 11, where Jehovah himself assumes the office of shepherd. Note and analyze his promises, "I will . . . .," of seeking and regathering his scattered flock, restoring them to the fold, blessing them with pasture and water, causing them to lie down in security. Two classes receive special mention: (a) the lost, broken, sick, and (b) the fat and strong. The former are promised tender care according to their needs; the latter will also be appropriately dealt with. "The fat and the strong" are the prosperous upper classes, who also had tyrannized over the common people.

Jehovah turns from the shepherds to the flock at this point, and continues the parable of judgment between the upper and lower classes (17-22). Then at verse 23 he promises a Messianic prince, and depicts the blessings of his sway. The Messianic idea is presented as a contrast to the abuses that characterized the late monarchy in Israel.

Nowhere is God's governmental care over Israel as a nation portrayed in greater detail than here. Have the promises been fulfilled? Do they still hold good for the Jews scattered throughout America, Europe, all the world?

We who are the sheep of the Good Shepherd (John 10) find shelter under the covenant of grace, which is a covenant of peace to us,—peace with God and man, the peace of God garrisoning our souls.

June 15. The Return and the Rebuilding of the Temple.
Ezra 3. 8-13; 6. 14, 15.

The story of the return of the exiles begins at Ezra 1, where we read King Cyrus' proclamation whose special object is rebuilding the house of God in Jerusalem. Chapter 2 gives the census of some 50,000 who accepted Cyrus' offer and returned under Zerubbabel, 536 B. C.

One of their earliest acts was to gather together as one man at Jerusalem for a great religious service (3. 1-6). For 70 years the Temple ritual had been cut off, but now they built an altar of burnt offering and resumed the Mosaic sacrifices. Also they began immediate preparations for the erection of a Temple by assembling mechanics and material (7).

Churches are so common in our land that we can hardly conceive what the building of the Temple meant to these Israelites. Make that point vivid to your scholars, and remember that the restoration of the worship of Jehovah was the prime object of their return.

It is important, too, to notice that the returned Jews did not wait for the rebuilt Temple before engaging in public worship. Worship was important, and was independent of the house in which it would be celebrated.

This is the history of many a church today. The Christian people among the pioneers, or the band of converts among the heathen, worshiped God with the facilities they could muster before ever a church was erected; but where there is zeal and consecration the building comes in time.

The foundation of the Temple laid, 3. 8-13.

Operations began seven months later, the following spring (April-May). A building committee was appointed, and soon the foundation was laid.

It was a religious undertaking, marked by religious exercises. The Jewish religion is a religion of praise. Under David especially had vocal and instrumental music been organized and elaborated. Here the religious leaders set the keynote of praise to the observances. Praise is the outflow of a thankful heart. Many a year had passed since those hills and valleys had heard the voice of singing.

The effect of the leaders' praise upon the congregation was twofold. The floods of religious emotion were loosed in true Oriental fashion. The older people who remembered Solomon's Temple, even in its latter years when it had often been desecrated, wept: but were they tears of sorrow over the contrast with the past, or tears of joy at the revival of religion? The others shouted with joy and hope, shouted so that they could be heard miles away!

Christianity is still more a singing religion,—in contrast with atheism, which

has no songs. Make much of singing in the Sunday school! Can we join in that praise to God, saying, "He is good, for his lovingkindness endureth forever toward (us)"?

Unhappily the shout of joy has died out of our worship nowadays. A loud "Hallelujah!" would make the average audience jump. The emotions must be suppressed.

The Temple completed. 6. 14, 15.

Over twenty years elapse. Hindrances and intrigues without, and perhaps indifference within, cause delay and cessation of work, until the prophets Haggai and Zechariah stir the conscience of the people, and the building is resumed and finished and dedicated. Read the messages of these prophets to get their viewpoint. God's people need prophets every now and then to stir them from lethargy.

All this fulfilled God's word by Jeremiah, —see Jeremiah 33. 10, 11.

The church is now the outward symbol of Christianity, of the worship of God in Christ Jesus. As such it should enjoy our love and loyalty. Most of us have church buildings. A run-down church signifies a run-down spirit. If your church is run-down, either physically or spiritually, take the cue from this lesson, and by united effort among believers restore God's house and worship and work, and enjoy a period of revival!

This portion of Bible history can be related to high school studies by looking up the Babylonian and Persian empires in any "Ancient History." The names of Cyrus, Darius, Artaxerxes, will be found there. This Darius is the invader whom the Greeks defeated at Marathon, 490 B. C.

June 22. Reforms under Ezra and Nehemiah.

Nehemiah 8.

The continuation of the story of the resettlement of the Jews in Judea, with certain political and social and religious reforms, introduces us now to Ezra and Nehemiah; the former a priest and scribe, the latter a layman, cupbearer to King Artaxerxes and by him appointed governor of Judea. The portion for today's study shows the place the Bible had in the life of those people.

The first Bible conference.

This is one of the most remarkable gatherings recorded in the Bible especially when we remember just when it happened. We are familiar with open air meetings for preaching. Here we have an immense open air meeting for Bible reading and exposition!

It was not worked up by any federation, or by the religious leaders. It was a spontaneous outpouring of all the people, men, women and children. "Community Bible study" one calls it.

Such a Bible gathering—it was more than a single meeting, it was a Bible conference, for it lasted a week or more, and the leaders kept right to the Bible too (18),—was a novelty, the first ever held in the world. Doubtless it grew out of the experience of the people in exile, when they were not able to offer the Mosaic sacrifices and fell back on the reading of the law, and prayer, and praise. Finding they could commune with God by these means they worked out the idea of the synagogue; and now, though they are back in the Land, and the Temple is built, they continue the reading and study of the Word under the leadership of the order of scribes.

A century and a half had elapsed since Jerusalem was laid waste and the national life broken up. During this period the Jews had lived amongst strangers, and had doubtless lost the purity of the Hebrew language, using the Aramaic dialect, so that it was necessary now to explain to them the ancient Hebrew scriptures. That is just what Bible school is for today: to promote the reading of the Bible, and a clear understanding of it, to be followed by obedience thereto.

The "pulpit of wood" has been called the symbol of this new style in public worship. Altar and ritual are not used. The approach is to the mind and heart through intelligence and faith. It is an advance toward spiritual religion. It is also the strengthening of the religion of the Book.

The Temple is gone; the open air pulpit and the Book are with us yet. The simplicity of the gathering has enabled it to be repeated, in principle, again and again around the world.

Results in life and service.

When an audience comes together with the same eager unanimity of purpose as this, the same attentiveness and reverence, the same patience, there is bound to be responsiveness and results. In this case a threefold result is recorded.

First, weeping. Doubtless under conviction of sin, a sense of having fallen short of the demands of the law now clearly explained.

Next, joy. The leaders did not weep, but pointed out to the people that this was rather a day of holy joy. The passage from heartfelt contrition to grateful joy is short for the understanding soul. The "joy of the Lord" means God-given joy, joy that flows from God, joy experienced by a soul in fellowship with God.

Then unselfish service. Joy must overflow, and touch others. In the midst of their feasting and mirth they remembered those "for whom nothing is prepared," and sent them "portions."

These steps in spiritual experience are verifiable in Christian psychology today.

June 29. Review: From Rehoboam to Nehemiah.

The kingdom of Israel had already passed its crest when the lessons of this quarter began, for we saw that King Solomon's reign ended in religious decadence and political unhealthiness. These trends prevailed through the succeeding centuries.

Whatever form of review the teacher decides upon for his class,—one might make a portrait album of the chief persons, the kings, the statesmen, the prophets; or a volume of short stories of the main events; or a collection of prominent teachings, religious, political, sociological;—the essential thing is to see God's hand and heart in the history, how his purposes and plans worked out in spite of human sin and rebellion. Indeed, the teacher must point forward to the lessons of next quarter to see God's purposes flowering in Jesus of Nazareth.

Political degeneracy and ruin.

On the plane of ordinary human history we can see causes for Israel's downfall.

Internally, the rift in the united kingdom was suicidal. The wanton conduct of the upper classes and the oppression of the poor produced the same ills and upheavals as always.

Externally, Palestine was a buffer state between the competing powers of Egypt on the south, and Assyria, Babylonia and Medo-Persia on the north, successively.

But ordinary political factors do not fully explain matters: this is just where the Bible comes in. As we trace the history we see some kings good, and others evil; periods of declension followed by cleansing and revivals. Where kings relied on Jehovah he saved them from their enemies, but where they forgot Jehovah social and political decay set in. Sin, and chiefly the sin of idolatry, brought both Israel and Judah to ruin. It was only as God's peculiar people they could maintain national existence.

On God's part we note how he sent his messengers the prophets to rebuke, warn, exhort. Recall the names of the great prophets in Israel and Judah who have appeared in our lessons. He also gave the Bible, though for a long time it was a lost book. The Temple (both Solomon's and Zerubbabel's,) with the priesthood was the standing token of God's presence in their midst.

Religious survival.

At the division of the kingdom there was also a division in worship, but even the captivity of Judah did not destroy its Mosaic religion. In fact, it was emancipated in some degree from institutionalism, and underwent several changes ere we see it emerge in later Judaism.

The fires of affliction during exile purged Judah forever of the folly of idolatry. Contact with the world gave wider views of God. The break-up of the nation gave importance to the individual in religion. A more spiritual worship began to take the place of external ceremonies. Religious gatherings on the sabbath for instruction in the law are thought to have been the origin of synagogue worship. When earthly hopes of national greatness were dispelled, the true meaning of the Messianic hope became clearer, and prophecies of future restoration gave light in the darkness. The spread of the Jews through all lands was a preparation for Christ and the gospel.

Political and religious restoration.

It might seem as if God's plans had failed, and his purposes had been thwarted, but not so. Discipline for a disobedient people was part of his program. When the time of captivity was fulfilled, a remnant was restored to the land, and Jewish history was carried on to New Testament times.

Note that heathen settlers were not planted in Judah, as had been the case in the northern kingdom. Those taken captive had been the flower of the population, and the future hope of the nation lay with them, not with the poor trash that remained in the land. And it was the most earnest and patriotic and God-fearing among the captives who returned.

Two thoughts in closing:

Behold the goodness and severity of God! (Romans 11. 22);

Pray for the peace of Jerusalem! Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish and till he make Jerusalem a praise in the earth! (Psalm 122. 6; Isaiah 62. 6, 7.)

In Coming Issues.

The Epistle to the Philippians (continued), by Dr. John A. Hutton.

The Parable of the Prodigal Son, and other addresses, by Rev. James Reid.

What A Man Takes with Him, by Dr. Daniel A. Poling. (August)

The Certainty of Results, by Rev. James Gordon Gilkey. (July)

Fitting Yourself into God's Plan, by Dr. A. W. Beaven. (July)

The Challenge of the Unexpected, by Rev. Lionel B. Fletcher. (August)

A Threefold View of Human Life: A Sermon to the Young, by Dr. W. L. Watkinson. (July)

Pastoral Calling, New Style, by Rev. Fred Smith. (August)

The Great Unanswered Prayer, by Edwin Botham. A Poem. (August)

Revelation 18, by Dr. Robert Cameron.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

JUNE, 1924.

SUNDAY, 1st. *Day by day continually. Exodus 29. 38.*

Let each day have its value from your calling to abide in Christ! As its light opens on your waking eyes, accept it on these terms: A day, just one day only, but still a day, given to abide and grow up in Jesus Christ.—Andrew Murray.

MONDAY, 2nd. *Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. Ezra 8. 21.*

So, ho for the Pilot's orders,
Whatever course he takes;
For he sees beyond the sky line,
And he never makes mistakes!

TUESDAY, 3rd. *A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. Matthew 12. 35.*

When the wheels of a clock move within, the hands on the dial will move without. When the heart of a man is sound in conversion, then the life will be fair in profession.

WEDNESDAY, 4th. *He went up into a mountain apart to pray. Matthew 14. 23.*

We may well take the lesson which Christ's prayers teach us, for we all need it,—that no life is so high, so holy, so full of habitual communion with God that it can afford to do without the hour of prayer, the secret place, the uttered word. The life that was all one long prayer needed the mountain top and the nightly converse with God.—Alexander Maclaren.

THURSDAY, 5th. *As thy days, so shall thy strength be. Deuteronomy 33. 25.*

The background of every day is grace, and the more tremendous the day the more abounding is the grace. And therefore we can interpret our difficulties as the index of our resources. Our mission betokens our capital in the bank, and we can draw upon "the unsearchable riches" to the last demand of our need.—J. H. Jowett.

FRIDAY, 6th. *The servant of the Lord must not strive, but be gentle unto all. 2 Timothy 2. 24.*

Like the seed which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail. There is an eloquence in living goodness which will often prove persuasive.—John Caird.

SATURDAY, 7th. *After a long time the lord of those servants cometh, and reckoneth with them. Matthew 25. 19.*

There will be a reckoning, even if it be "after a long time." How shall we face our Lord?

SUNDAY, 8th. *The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. Proverbs 9. 10.*

Worship and faith educate the soul.—John Timothy Stone.

MONDAY, 9th. *Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Romans 1. 4.*

Nobody knew that Jesus was the incarnate Son of God when he died on the cross. No one could see the cross in terms of the love of God. They saw the cross in terms of the tragic. The cross was not the answer, but the question: the question whether Jesus was right about the Father. —Bishop Talbot.

TUESDAY, 10th. *Wheresoever this gospel shall be preached . . . . this . . . . that she hath done shall be spoken of for a memorial of her. Mark 14. 9.*

That which we do for ourselves is forgotten; that which we do for Christ is immortal.—T. DeWitt Talmage.

WEDNESDAY, 11th. *As for me, God forbid that I should sin against the Lord in ceasing to pray for you. 1 Samuel 12. 23.*

If the Lord's Prayer is to be the great model of prayer, as it surely is, how much intercession ought not our prayers to contain! This extraordinary prayer is so constructed that it is impossible to use it without praying for all other Christians as well as ourselves. Intercession, instead of being a clause added on to it, is woven into its very texture. Break off the minutest fragment you please, and you will find intercession in it.—Edward M. Goulburn.

THURSDAY, 12th. *Let brotherly love continue! Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Hebrews 13. 1, 2.*

We have careful thought for the stranger,
And smiles for the sometimes guest,
But oft for our own the bitter tone,
Though we love our own the best!

FRIDAY, 13th. *He leadeth me in the paths of righteousness for his name's sake. Psalm 23. 3.*

The plural, "paths" of righteousness, is finely suggestive. Clearly righteousness is no single narrow track unrelated to the highways of life, and along which the godly man must hurry, apologizing for intruding and eager to escape. No! Righteousness comprises paths many and various, and ramifying through the whole of life,—paths personal and domestic, social and commercial, professional and political, literary and artistic, philosophical and scientific. Righteousness embraces the whole sphere of man's possible activities, finding here and now, in the working days of life, an ampler field for the unfolding of its powers.—Henry Howard.

SATURDAY, 14th. *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me! Luke 9. 23.*

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—Bonar.

SUNDAY, 15th. *Be ye doers of the word, and not hearers only, deceiving your own selves. James 1. 22.*

Let me realize my creed in thought, prove it in experience, illustrate it in character, obey it in daily practical life!—W. L. Watkinson.

MONDAY, 16th. *His mother saith unto the servants, Whatsoever he saith unto you, do it! John 2. 5.*

God will always work miracles if he can find men to work them. He is waiting for the men.—Mark Guy Pearse.

TUESDAY, 17th. *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Romans 8. 23.*

St. Paul's expression of Christian hope is not deliverance from the body, but redemption of the body. The redemption of the body is the last stage in the great process of adoption by which we are made sons of God.—J. H. Bernard.

WEDNESDAY, 18th. *Then said Jesus, Father, forgive them, for they know not what they do! Luke 23. 34.*

Whether it was the love that prayed for his enemies, or the love that cared for his mother, or the love which rejoiced over a penitent sinner who was being cast out by men,—in all Christ proved that the cross was a cross of love, that the crucified One was the embodiment of a love that passeth knowledge.—Andrew Murray.

THURSDAY, 19th. *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. James 1. 26.*

False religion has been the foe of real religion, and biased religion has been the foe of truth.—W. F. Halliday.

FRIDAY, 20th. *And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God! Mark 12. 34.*

Some men could be almost brought to fulness or fruition by a smile. Of some men God says, "Thou are not far from the kingdom of heaven; one little step would bring thee right home." God whispers some men into heaven. But what thunder he needs for others!—Joseph Parker.

SATURDAY, 21st. *Curse ye Meroz, said the angel of the Lord! Curse ye bitterly the inhabitants thereof because they came not to the help of the Lord, to the help of the Lord against the mighty! Judges 5. 23.*

Do not dare to leave God's cause without such help as you can give!—F. B. Meyer.

SUNDAY, 22nd. *God is not a man, that he should lie . . . . Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Numbers 23. 19.*

Suppose a man, in directing me to the post office, gives me ten landmarks, and that in my progress there I find nine of them to be as he told me, I should have good reason to believe that I was coming to the post office.

And if by believing I get a new life, and a hope, a peace, a joy, and a rest to my soul that I never had before; if I get self-control, and find that I have a power to resist evil and to do good, I have pretty good proof that I am on the right road to the "city which hath foundations, whose builder and maker is God." And yet people talk of doubting!—D. L. Moody.

MONDAY, 23rd. *Through thy precepts I get understanding: Therefore I hate every false way. Psalm 119. 104.*

There is transforming power in the Word. Taken into the mind, it makes the soul different from what it would have been without this influence. It changes the texture of the soul.

TUESDAY, 24th. *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Exodus 20. 7.*

Profanity is usually a careless and thoughtless habit, rather than a blasphemous intention.—John Timothy Stone.

WEDNESDAY, 25th. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matthew 5. 45.*

A prayerless day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction it is a sad day.—J. R. Miller.

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THURSDAY, 26th. *The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever! Forsake not the works of thine own hands! Psalm 138. 8.*

God will perfect what concerns me; he is pledged
to care and keep,
And will bring with great rejoicing safely home
each trembling sheep.
All that happens is permitted by his good and
gracious will,
And will work my good, if only I'm obedient,
patient, still.

—A. E. R.

FRIDAY, 27th. *In him we live, and move, and have our being. Acts 17. 28.*

This doctrine of God's providence is the key to all real piety, this belief that the Holy Spirit of God directs every event of our lives, that these wheels which we call events, environments, and heredities are all part of God's great thought for us.—S. M. Zwemer.

SATURDAY, 28th. *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord above did lead him. Deuteronomy 32. 11, 12.*

To settle down in an undisturbed nest only means a brood of weaklings which soon become the victims of atrophy and death. How kind, then, are the disturbing providences of God which arouse us to higher things! Love's disguises do not change its nature.—J. Stuart Holden.

SUNDAY, 29th. *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men! 1 Corinthians 14. 20.*

In some things we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord.—J. H. Jowett.

MONDAY, 30th. *As for you, ye thought evil against me, but God meant it unto good. Genesis 50. 20.*

Now and again we feel the cold wind, and we say, The hill we travel is very high and the darkness comes down upon us suddenly; but if we had faith in the living Father of our Lord Jesus Christ the wind would be a summer air, the hills would be a slope up towards heaven, and the darkness would be the background of the stars! —Joseph Parker.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Faced Duty.

Matthew 3. 15; John 9. 4; Luke 22. 42.
June 1.

"Still chiseling?" pleasantly remarked a man to a stone-cutter chiseling on a stone in front of a new building.

"Yes, still chiseling," replied the workman.

"To what part of the building does this stone belong?"

"I don't know," said the stone-cutter, "I haven't seen the plans."

Our Lord's knowledge of his Father's plans did not prevent him from doing his duty. Having such knowledge and power as Christ did, why didn't he flinch and shirk? You'll find the reason in seven words in Luke 22. 42. And thank God, it is a good reason for us all! Have you accepted this reason?

* * * * *

A little scullery maid was smilingly scouring the granite pots with might and main. A passer-by asked her if she liked the job.

"No, I hate it."

"Then what makes you smile over the pots?"

"Because they are character pots, miss," replied the maid. "You see, I used only half-clean them, but Miss Mary told me as how, if I made them real shiny, they'd help build up my character, and ever since then I've tried hard, miss, and oh! it's been so much easier since I knew they were character pots."

Have you, reader, caught the value and meaning of your disagreeable duties? Then why not get the vision of the scullery maid?

* * * * *

The story is told of a boy who hired out in a hardware store. The first day he was sent into the attic to sort out and arrange a large box of old nails, nuts and screws. The attic was hot and gloomy. The lad was tempted to fall asleep, thinking no one would see him, but instead of yielding he faced the work determinedly, made compartments in the box, and carefully sorted the articles.

At the end of three days he reported to

the head clerk, who inspected his work, and said:

"All right! You will be given a place at my counter. That box is a test job which we give to every newcomer to see if he is worthy of a good place."

How are you, dear friend, getting on with your duty test box?

Christian Courtesy.

1 Peter 3. 8-13; Romans 12. 10. June 8.

Two young men, both applicants for a situation in a large business concern, stood waiting in the office while a half-witted woman talked with the proprietor. Both were equally qualified, and both had good recommendations. But one of them laughed at the woman as she talked, and as she tripped in passing out he laughed outright. The other sprang to the woman's aid and assisted her with the same kindly courtesy he would show his mother.

When these young men presented their credentials the manager found no difficulty in deciding between them.

Courtesy always reflects the character of one who shows it.

* * * * *

A statistician figured out that a certain telephone company lost 124 work hours every day through the use of the word "Please" by the operators.

Courtesy in business is a necessary investment, which pays.

A nursemaid, taking the baby out for a ride, was asked by her mistress to do an errand at a certain store. When she reached the store the sidewalk was so crowded that she hesitated to leave the baby alone. The owner of the store, noticing her, opened the door and said:

"Baby carriages are welcome!"

The maid's employer, who was a rich man, began to trade at that store. Soon the merchant put a sign in the window, "Baby Carriages Welcome!" and hired a girl to look after them. He used to say he became rich and prosperous through his courtesy to the nursemaid.

* * * * *

On one occasion a man who prided himself on his candor said to John Wesley.

"I pride myself on speaking my mind. That is my talent."

"Well," said Mr. Wesley, "the Lord wouldn't mind if you buried that talent!"

True courtesy respects the feelings of others. A quaint writer says a man's tongue is like a cat's: it is either a piece of velvet or a piece of sandpaper, just as he likes to make it and use it.

What a great boon to humanity is a courteous tongue!

* * * * *

Courtesy is the eye that overlooks your neighbor's kitchen on wash day and sees the roses blossoming upon the window sill.

Doing as you would be done by is the shortest method I know of pleasing, and it is the shortest method to Christian courtesy.

If you are discourteous to your friends even rarely, there will come a time when there will be no friends to whom you can be courteous.

Memories, A Blessing or a Curse.

Proverbs 10. 7; Luke 15. 17; 16. 25. June 15.

"I should have been an atheist," said a noted divine, "had it not been for the recollection of a time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father which art in heaven!'"

Memories of a mother's love hallows and blesses, while the memory of our neglect of her burns and curses.

* * * * *

Robert J. Burdette said to his son:

"My dear boy, most of us make our own memories, and there's nothing on earth sweeter or bitterer than an old man's memories. The things you are saying and doing today will be your dreams when your hair is white."

It is possible for us all to say with James Whitcomb Riley:

"Sweeter than any song to me,
Sweeter than any melody,
Or its sweet echo, yea, all three,
My dreams of Used-to-be!"

* * * * *

It is sometimes a distinct advantage to remember things—failures, perhaps,—that have been anything but a blessing to us in the past, for it arouses our sympathy for others' failures, and having failed we know how to help them.

After all, as some one says, memory is a storehouse of experience. Without it we should make no progress. With its aid we learn the lessons of the past, reform ourselves, and help others to reform.

They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten.

* * * * *

"Oh," you say, "the day is so small that it cannot matter much whether to take pains or not to store up blessed memories!"

And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Ah, but a day does matter when memories of it return to hurt like a flame!

Discovering the Christian Endeavor Pledge.

Nehemiah 8. 1-3, 5, 6, 8. June 22.

Said a man to his friend: "I read the

other day about a violin maker who always went into the forest himself and chose the wood for his violins from the north side of the trees. You don't believe it at this minute, it may not be true, but I'll wager that never again will you wake in the night and listen to the wind without thinking of the great storm-tossed, moaning, groaning, slow-toughening forest trees, learning to be violins."

Practising the Christian Endeavor pledge not only trains us, but toughens us.

* * * * *

TRUSTING.

It's strange we trust each other,
And only doubt our Lord.
We take the word of mortals,
And yet distrust his word.
But oh, what bliss and glory
Would shine o'er all our days
If we always would remember
God means just what he says!

* * * * *

I PROMISE HIM, I WILL PRAY.

"And how do you explain it?" asked one who had heard an old saint tell of a most remarkable answer to prayer.

"I don't try to explain it," replied the woman; "I just take the Lord at his word, and he took me at mine."

This is the kind of praying the pledge embodies. Have you yet discovered this important element in the pledge? God means what he says about prayer: do we mean what we say when we pray?

* * * * *

I WILL READ MY BIBLE.

Woodrow Wilson said: "A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."

A certain philosopher in France, it is said, could not be persuaded to look through one of Galileo's telescopes lest he should discover something in the heavens that would disturb him in his belief of Aristotle's philosophy. Wonder if that is why so many shy at an intimate knowledge of the Bible? Afraid they will discover something that will disturb the even tenor of their way.

We've said we would read the Bible every day. Just how are we reading it?

The Missionary Work of Our Denomination.

Nehemiah 3. 1, 2; 4. 1; 6. 3. June 29.

A Chinese woman doctor, Hu King Eng, while a student in Ohio Wesleyan University, won many girl students to Christ. The mother of one of the girls said:

"Little did I think when I was giving money for work in China that a Chinese girl would come to this country and be the means of leading my daughter to Christ."

Such is the reflex influence of missionary endeavor.

* * * * *

A man in a public address slurred foreign missions. Instantly a Jew arose and said:

"Some years ago my bank sent me to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens, and a church. What did it? A missionary had come there from the United States. I sought him out, and gave him a check. . . . . Now when I hear such a slur as has just been given, I say, How ignorant and provincial such men are!"

* * * * *

Charles M. Schwab says the only question to be considered by his company in opening a new plant is—men. Sites are always to be had, money can always be made available, but the question is, Can the men be found to make the plant successful?

The question of men and women willing to take up sites in the kingdom of God is one that confronts every missionary organization. Listen! An offer was made by a Chinese to a certain missionary union to provide a hospital if the union would equip it and find a doctor to take charge. A little later money was given for the equipment, but a missionary doctor could not be found.

* * * * *

After 25 years' work in the Philippines the various denominations are all reporting progress.

The Seventh Day Adventists have built up a work on the borders of Lake Titicaca, in Bolivia and Peru, which is one of the best instances of constructive missionary education for the aboriginal population in South America.

SEEING the work of Christian missionaries among the 60,000,000 outcastes of India, one of the Nationalist leaders declared:

"When it comes to practice, Christianity alone is effecting what we Nationalists are crying out for, namely, the elevation of the masses."

* * * * *

"We are not one after the pattern of a brick wall; we are one as the rainbow is one. We are many regiments, but one army. We are many states, but one empire. We are distinct as the waves, yet one as the sea; lonely as the stars, but one as the firmament; diversified as the mountains, but one as the globe."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

JUNE, 1924.

Sunday, 1st. Ezekiel 28.

Harvey-Jellie says: "The third oracle concerning Tyre is a wonderful description of the great city's spirit as displayed in the person of its king. The prophet depicts the pride of the city which manifested itself in the self-deification of the prince. He represents the people, so engrossed in an intense commercialism, as being arrogant and irreligious at heart, and he describes the imperialism of the community as making the impious boast, I am a god, I sit in the seat of god, in the midst of the seas." Upon all this the eye of Jehovah looked down, for he it was who inspired the prophet's stately characterization, and against all this the voice of Jehovah decreed swift overthrow and complete desolation. The prophet's dirge, which follows the repeated threats, describes the king of Tyre as an almost celestial being in Eden, beautiful and perfect. It speaks of his sin in lifting up his heart in pride and displaying violence of conduct, and it once again tells of the coming overthrow in the presence of the assembled kings, even such an overthrow as if a fire had broken out in his own heart and burnt his body to ashes.

This attack on commercialism needs to be pondered. It is evident that the object of criticism is not prosperity itself, but the things men do in pursuit of wealth, the abuses they tolerate, the exploitations of the poor and defenceless, the flaunting luxury, the smug complacency. These are criticized by Jesus as well as by the prophets.

The actual destruction of Tyre did not take place until about 1200 A. D. There is a tradition that Nebuchadrezzar warred against it for 13 years and seriously crippled its prosperity. Apparently he got no plunder.

The chapter closes with a brief oracle against Sidon, a city 20 miles north of Tyre, built upon a ledge of rock off the shore, a prosperous city and in alliance with Tyre. Her characteristics are similar. She is to be an instrument in manifesting the glory of the Lord and in the restoration of the exiles.

O God, give us grace to order our affairs so as to bring glory to thy name! If thou dost give us wealth or authority, place or power, may we use our office and our possessions as servants of the Lord! If thou appointest for us the path of service, may we do our work with the dignity of those who do tasks appointed by a king! In Christ's name. Amen.

Monday, 2nd. Ezekiel 29.

Lofthouse says: "Ezekiel's attitude to Egypt offers an interesting contrast to his attitude to Tyre. He gives no direct description of her political greatness, nor does he once allude to the Egyptian bondage or the Red Sea; he refers briefly to the treacherous vacillation of her policy; but he exhausts his resources in figurative descriptions of her grandeur and her startling fall. To actual details of her contemporary history he makes no references." "As in the case of Tyre, Ezekiel's forecast is not literally borne out; but the prophet's main thought, that her pride and vacillation would reduce her to a condition of helpless impotence, and that her military prowess would be brought to an end, was certainly fulfilled."

The chapter is dated some seven months before the fall of Jerusalem, and corresponds to the outbreak of hostilities between the Chaldeans and the Egyptians. Pharaoh-Hophra was on the throne, and he is likened to the crocodile which infests the Nile. We have in the symbolism a representation of Jehovah's triumph over the forces of evil. Ezekiel does not suggest that Egypt will cease to be, but that it will be rendered impotent to injure or to tempt Israel.

McFadyen says on verses 17-20: "This little oracle, the latest in the book (570 B. C.), is one of the most remarkable. It is a practical admission that Ezekiel's elaborate prophecy of the ruin of Tyre had not been fulfilled; and it announces that the Babylonian soldiers, whose shoulders had been galled by the heavy work involved in the erection of a mole between the mainland and the island, and in general by the hardship of the siege, would not go unrewarded. They had failed to win the spoil of Tyre, but in its stead Ezekiel here promises them the conquest of Egypt, with the spoil which conquest assured. This promise further shows that Ezekiel's forecast of the ruin of Egypt had not yet been fulfilled. But the passage also shows the splendid wisdom of the prophet in allowing these unfulfilled oracles to stand in his book; and this may fairly be regarded as proof that in the mind of Ezekiel they either had been or would be essentially fulfilled. For essentially the prophecies mean that there can be no permanent place

in the world for a godless commercialism or for a policy blended of conceit and a shuffling insincerity."

O Lord, we would learn to see thy goings forth among the nations! Thy threatenings are with a view to our repentance. Help us to turn unto thee and be saved! Amen.

Tuesday, 3rd. Ezekiel 30.

Verses 1-19 were probably written seven months before the fall of Jerusalem, verses 20-26 were written about four months later. Davidson says, "Unlike the petty nations lying around Israel, Egypt is a world power. Its influence is felt over all nations, and its history and destinies interest and affect the world. When Jehovah interposes to deal with it, mankind and nature feel his presence. His interposition is the day of the Lord, a day of darkness and terror over all. When Egypt is judged creation wraps herself in a pall. Like the other prophecies in Ezekiel, the chapter is filled up with details within its general frame. The main ideas, however, are these: (1) Egypt, with her many allied nations, whose troops compose her vast and many-colored army, shall be overthrown; (2) Her great cities, the centers of her life and restless activity, shall be cast to the ground, and her teeming population scattered among all the nations; (3) Her idols and all her idolatries shall cease, and her national princes (closely connected with the priesthood and worship,) shall be cut off. And Jehovah shall be known."

The prophet knew that the Egyptian was capable of betraying his allies, but he did not imagine that he would retreat and abandon them without striking a blow, which is what they did.

The day of the Lord must not be interpreted simply as a day of doom. It is rather a day of divine interposition. Jehovah interposes "in the world to do judgment, to chastise evil, and give the crowning victory to his own cause." It is not local but universal in its significance.

Apparently Egypt made a show of coming to the relief of beleaguered Jerusalem, but was not prepared to take great hazards, and so the matter came to nothing. Ezekiel regards Egypt as being a broken arm, and warns that further resistance to Nebuchadrezzar would be challenging one into whose hands Jehovah had placed his own sword.

Our Father, we rejoice that thy day is not a day of destruction, but of life! Thou pullest down that thou mayest build. Thou art carrying out an eternal program. Help us that we may be worthy of thy day! In Christ's name. Amen.

Wednesday, 4th. Ezekiel 31.

Two months before the fall of Jerusalem Ezekiel writes the poem contained in this chapter. Instead of using the figure of the dragon as in chapter 29, he speaks of Egyptian pride under the simile of a cedar. "The tree was large enough to force its roots beyond the surrounding canals to the great deep below. Her plantation must mean the plantation nourished by the deep. . . . . Ezekiel appears to be idealizing the Nile, from which all Egypt's life was drawn."

The picture is that of Pharaoh in all his pride. Like the cedar of Lebanon he towers over all the trees. His empire rivals those of the mightiest nations of the East. Then we see the cedar fallen, its branches are broken, its shadow has vanished. The woodsman who has felled the mighty cedar is Nebuchadrezzar. There is great lamentation in the forest of Lebanon because of the monarch of the forest thus stripped of its majesty and glory. "As for Pharaoh himself, he descends to the world of departed spirits to dwell amid the shadows of the vanished glories of fallen empires. This is Pharaoh and all his multitude, saith the Lord God."

In verse 18 we meet with the phrase, "in the midst of the uncircumcised." As a matter of fact, the Egyptians practised circumcision. The expression must therefore mean that the Egyptians should have the same fate as the outcast and uncivilized.

O God, we thank thee that thou art present in every place and in all circumstances! Make us aware of thy presence! Thou dwellest with the humble and contrite: make us worthy of thy presence! Let our hearts be thy home! In Christ's name. Amen.

Thursday, 5th. Ezekiel 32.

The date of this prophecy is nineteen months after the fall of Jerusalem. It is a lament over Pharaoh and his hosts. Pharaoh is like a fearful dragon caught in the meshes of Jehovah's net. He lashes the waters, he spouts through his nostrils, he fouls the streams, but in vain. He is caught in a net from which there is no escape. He shall be left to die, and on his carcass the fowls shall feast. Pharaoh and his glory shall be extinguished.

On verses 17-32 Peake says we have "a weird and Dantesque funeral march over the whole heathen world. Pharaoh and his host descend in ignominy to Sheol, where they find all the nations of the past,—Assyria, Elam, Meshech and Tubal, Edom, the princes of the north and Sidon. In Sheol the nations are thought of as dwelling together as units; there is no hint here of the independent existence of individuals beyond death. As a dirge over the nations of antiquity nothing could be more striking than this passage. In the last 150 years all the great powers in Ezekiel's world, except one, had been successively flung down. No such disasters had ever been crowded into a similar period. Babylon herself, though

Ezekiel seems not to have expected this, is shortly to fall with a like crash. These sixteen verses are the death-song of the world in which Israel had grown up; in the new world, which was to take its place, the nation of Israel was to be replaced by the church of Judaism."

O Lord, we would listen for thy voice! So often our prayers are taken up with our own words: we do not wait for thine. Help us to be still and know that thou art God! Let us hear thy voice in our souls! Amen.

Friday, 6th. Ezekiel 33. 1-9.

Chapters 33 to 39 which tell of "Israel's restoration and eternal peace" were probably commenced to be written about six months after the fall of Jerusalem. Davidson says, "The precise dates are of little consequence, it is the general situation alone that is important. The fall of the city is presupposed, the overthrow of the royal house, the extinction of the nationality, the dispersion of the people among all nations, the occupation of part of the country by Edom and the neighboring tribes, and the complete prostration of men's minds under their calamities and the unbearable burden of the sin that had occasioned judgments so unparalleled. Only the prophet stood erect, while all others were overwhelmed in despair. The greatness of the blow had stunned them, and, as the prophet had foreshown, a stupor had fallen on them. Yet the Lord had not made a full end of Israel. The old era was closed, but a new era was about to open, and a new Israel about to rise. It is of this new era that the prophet has now to speak, and of the hopes of the new Israel and of the conditions of being embraced in it."

The prophet stands at the portal of the new era. He regards the hour as critical. He himself is like a watchman doing sentinel duty in the midst of peril. He holds a trumpet in his hands, ready to blow the blast challenging every man to alertness, attention, defence. If the clarion call is sounded, responsibility devolves on the auditor. If any man toys with danger and prefers indulgence to life, the watchman is clear of responsibility. If, however, the watchman becomes aware of the hour of crisis in the destiny of men and nations, yet remains silent, he will be condemned as a betrayer of his fellows.

The prophet holds a position of solemn responsibility. The man of spiritual vision is the custodian of individual and national life.

O Lord, teach us our personal responsibility! Help us to heed thy warnings! Encourage us by thy revelation of grace! May we turn away from sin and cleave unto righteousness! Where we are weak, help us with thy mighty power! In Christ's name. Amen.

Saturday, 7th. Ezekiel 33. 10-20.

Davidson says: "Though the prophet seems the chief figure in the chapter, he is really but the medium through whom the principles of the new kingdom of God and the conditions of entering it are enunciated. These principles are: (1) God desires that men should live; (2) The new Israel shall be composed of members who enter it individually; (3) The condition of entering it on man's part is repentance; (4) Man is free to repent, to do good or do evil. . . . . If pressed and regarded as exhaustive, these principles might seem to ascribe more power to man than he possesses, but in subsequent chapters the prophet lays sufficient emphasis upon the operation of God in regenerating the individual mind and in founding the new kingdom."

Ezekiel has to face a despondent mood in the hearts of his hearers. They think that God has not forgiven. They admit their own guilt and responsibility, but they feel that Jehovah has a responsibility for the Holy Land. The answer is that those despondent hearts are looking at themselves rather than at God. The Lord desires that men live, not that they die, and there is nothing irrevocable about the past. God does not deal with us simply on the basis of what we have been or done, but on what we long to become. Ezekiel does not suggest that it does not matter what a man has been, but what a man is doing at the present moment. "The prophet is not speaking of moments. He speaks to men overwhelmed by a judgment of God which seemed to leave no hope for the future, and he lays down the principle, needful for the moral awakening of the people, that the past is not irrevocable, that a future of possibility lies before them. It is too true that the evil of a man's past life prolongs itself into the future, and that sin cannot at once be done with, yet we believe in the forgiveness of sins; and this is the truth which the prophet desires to teach his countrymen, overwhelmed with the thought of their own evil past."

Our Father, we would learn to honor our pastors and teachers, those who break the bread of life to us! Encourage them with thy presence, instruct them in thy truth, give them a rich reward in the salvation of souls! Amen.

Sunday, 8th. Ezekiel 33. 21-33.

McFadyen says: "This message of comfort to the exiles stands in striking contrast to the word of doom announced against those who were allowed to remain in occupation of Judah after the fall of the city. News of this event, which reached the exiles six months after it took place, confirmed Ezekiel's predictions, established his reputation as a true prophet, and enabled him to declare his message from this time on without sense of restraint. Those in the

homeland whom he denounces regarded themselves as the children of Abraham, and true heirs of the land. But their violent and immoral life shows that they are not true children of Abraham; and they will pay the penalty in another devastating invasion of the land (a threat fulfilled by the invasion of 581 B. C., cf. Jeremiah 52. 30)."

It required high moral courage to prophesy as Ezekiel did, but when the hand of the Lord is upon a man, how shall he fear what man can do unto him? The fall of Jerusalem made the exiles recognize the authority behind the prophet's words. They began to meet in groups and discuss the prophet and his message. He was a man to be reckoned with, and if his pre-vision of the new era was God-inspired it was a challenge to their souls. At present they may be more curious than serious, nevertheless there were men who viewed the matter gravely, and from their ranks came the men who rebuilt the nation on the foundation of the church of God.

Almighty God, fill us with a sense of responsibility! Help us to be as guides to men in dark and perilous hours! May our words be true, may our character be such that they shall not be disappointed in the day when they lean on us! For Christ's sake. Amen.

Monday, 9th. Ezekiel 34.

Human tyranny, whether political or economic, is offensive to God, and when he puts forth his strength it will be found to be against tyranny and on behalf of righteousness. Rulers are regarded as shepherds: woe unto them if they abuse their rights and forget their duties! A shepherd is the guardian of his sheep from plunderers and from beasts of prey: alas when they themselves become beasts of prey!

The best comment on verse 21 is, strangely enough, the words of Nietzsche: "The lowly are alone the good, the suffering are the only pious. For them alone is blessing, while you, the superior and powerful, are forever the wicked and damned."

Jehovah is the shepherd who intervenes and gathers his flock together, saving them from every ravenous beast. When this has taken place a David shall be appointed over them. The reference is of course to a Messiah. In that day the relation between Jehovah and his people will be closer and dearer than words can express. The words "a covenant of peace" mean "a covenant securing everlasting peace, and therefore implying the removal of all that would injure or disturb them."

O Lord, Shepherd of our souls, we rest in thy wisdom, thy strength, thy watchfulness, thy compassion! We are dependent on thee. Provide for us, guide us, protect us! Amen.

Tuesday, 10th. Ezekiel 35.

This chapter shows how deeply Ezekiel entered into human problems. He did not come to disorganized people conscience-stricken and exiled, and talk to them about a glorious morrow. Such words would have been irritating rather than helpful. While expatiating on a new era Ezekiel faces the problems of heart and mind which fettered faith. He understood the men with whom he was dealing, and dealt with their difficulties one at a time.

The first difficulty arose from the fact that Edom, the ancient foe of Israel, cruel and cynical, should be left standing while Israel was in exile. Not only so, but Edom was actually overrunning the Holy Land! How could the God of the covenant permit such a situation? Whenever Israel had been in difficulties Edom had laughed with glee, and now the hallowed shrines, the holy places of Israel, are being occupied by Edom! The prophet replies that Jehovah is not impotent or blind. He knows all about Edom. If he would not tolerate even his own people when they became wicked, he is not likely to tolerate a people of the type of Edom. All peoples have to reckon with Jehovah. Ezekiel sees the hour approaching when Edom will be broken, and she who had laughed at the distress of her neighbors shall be laughed at by all the nations.

There is no folly so great as imagining that God is indifferent to the policies and behavior of peoples. We live in an ethical world. Jehovah is a God whose throne is righteousness.

Our Father, we thank thee for thy presence in every place! We cannot flee from thee, and we are not forgotten by thee. Thou hast said, My presence shall go with thee. Help us to trust, and not be afraid! Amen.

Wednesday, 11th. Ezekiel 36.

This chapter is radiant with hope. The ways of Jehovah vindicate themselves. His purpose is not destruction, but life. If clouds and darkness are round about his throne, the throne itself is established in righteousness and grace. Israel has been chastised, and when the chastisement has accomplished its purpose Israel shall enter on a glorious future in her own land. Edom has entered Palestine without the Lord's sanction. Her action injures his self-consciousness. It is an affront to his majesty. He will expel Edom and leave her lying prone. As Ezekiel thinks of the mountains of Israel repossessed by his people his heart glows with patriotism. The slopes of the hills shall be verdant, the valleys shall yield their abundance.

Lofthouse says of verses 16-38: "The punishment of Israel, inevitable if Jehovah was to be known as moral, made him, in the eyes of the nations, appear weak; while

to restore the people whom he had punished might make him appear equally weak (as being easily turned from his purpose), or equally non-moral. The prophet elevates the whole proceeding into the sphere of the religious by approaching it from the standpoint of purity, ceremonial and moral. The uncleanness of their sin was the real cause of their rejection; that Jehovah's name might not thus be any longer dishonored, he would freely forgive them and reinstate them in his land; there he would purify them by the outpouring of his own spirit, and surround them with new mercies; thus would they come to true penitence, and in their new estate his name would be glorified. Paul's order (Romans 6 to 8) is exactly the same,—forgiveness, regeneration, the gift of the Spirit of God as the ruling power in the heart, and the new righteousness. Ezekiel is still thinking of the nation as a whole, but the process holds entirely of the individual; and here, as nowhere else, with equal completeness, the ceremonial is merged in the moral, the religious embraces both. But even yet the love which is commended to sinners is hidden from Ezekiel's eyes."

O God, help us to reverence thy name! May we avoid sin, may we avoid grieving thee! Teach us to be pure in word, thought and deed! Grant us the gift of thy Spirit! In Christ's name. Amen.

Thursday, 12th. Ezekiel 37.

Here again we reach a mountain peak of revelation. Ezekiel thrills at the vision of a forgiven, quickened people, but those to whom he speaks do not respond. The fact is, they are dead. Their hopes are dead. They see their nation scattered. Everything dear to them has fallen victim to the sword. McFadyen says, "Over their despairing words Ezekiel broods till once in an ecstatic mood he seems to see a valley filled with bones, multitudinous, dry, and loosely scattered,—for they have not even the coherence of skeletons,—so that there seemed no promise or possibility of life. He hears a divine voice,—it is the voice of his own heart,—asking, Can these bones live? and gradually it is borne in upon him that the resuscitation of the national life is not beyond the power of God. If the breath of the divine life be breathed through it, then the people may yet rise to their feet. It is of deep significance that the divine resuscitating word has to be spoken by the prophet himself. This is historically true of the place of Ezekiel in the revival of Jewish nationalism, and profoundly suggestive also of the place of the modern preacher in national life. With weird dramatic power the quickening of the dead valley is described, step by step, until the once dry bones, brought together, clothed with flesh and vivified by the mysterious power of God, stand like an organized army,—a telling symbol of the coming revival of Israel's national life and her restoration to her own land. (The mystery of the powerful passage is heightened by the use of the same word in Hebrew for wind, breath and spirit.)"

One inevitable effect of the quickening impulse from the Spirit of God must be the burying of animosities, grudges, suspicions. The grace of God cannot take notice or be trammeled by unhappy divisions. If this miracle is to take place it must be for the creation of a reunited nation. North and South, Israel and Judah must become one people. Here is a lesson for us all.

Spirit of God, breathe upon us! Thou knowest our impotence, our lack of faith; thou seest us without strength and without a sense of mission. Quicken thy church, we beseech thee in the name of Christ! Amen.

Friday, 13th. Ezekiel 38.

The word of the Lord is not completed when Israel is restored, a reunited people dwelling in a holy land. Neither is it finished when every hostile force dwelling in its immediate neighborhood is reduced to impotence. God is not local. He cannot be satisfied with a partial victory. He is God in all the earth, and all nations, kindreds, tribes and tongues must recognise him as Lord. Ezekiel sees the distant places in hostility to the people of God. There can be no concord between Christ and Belial. Darkness is the enemy of light. Hence there must be conflict until he hath put down all enemies beneath his feet. The conflict with Gog will be far in the future, but it will come.

Davidson says: "Gog is styled prince of Rosh, Meshech and Tubal, nations lying in the extremities of the north. Other nations are joined to them, lying in the farthest south. And in the train of these warriors come the hosts of far-off commercial peoples, camp-followers intent on gain. It is therefore self-evident that the Chaldeans are not represented under the name of Gog." "The description seems almost a creation, the embodiment of an idea,—the idea of the irreconcilable hostility of the nations of the world to the religion of Jehovah, and the presentiment that this must yet be manifested on a grander scale than it has ever yet been."

Our God, we pray for the coming of thy universal reign! We long to see the kingdoms of this world become the kingdom of our God and his Christ. Subdue all hostile forces, we beseech thee! Let rightousness, peace, joy prevail in every place! For Christ's sake. Amen.

Saturday, 14th. Ezekiel 39.

McFadyen says: "This chapter does little more than repeat, with variations, the mes-

sage of the last. The slain hordes lie thick on Israel's mountains and fields, to be devoured by beasts and birds. Jehovah, whose power is not limited to his own land, will send his destructive fire upon the enemy's land and his islands in the Black (or Mediterranean?) Sea. This is the great day of which the prophets have spoken, and its doings will convince the world of the uniqueness of Israel's God. So great would be the destruction that Israel, which was poor in wood, would find weapons enough of the invaders to burn as fuel for several years."

If such a terrible vision marks the destruction of every hostile force, the people of God must not forget that duty rests upon them to guard the hills of God from defilement. They must bury the dead, they must purify the land, they must consecrate their fields, their homes, all they have and all they are. Holiness, ceremonial and ethical, is demanded of all who dwell within the covenant. If Jehovah works so mightily and so terribly, it is because he has an intense horror of sin. When evil is destroyed, then the divine glory will shine forth, and the Spirit of the Lord will anoint the souls of men in all their relationships.

Our Father, we long for thy quickening Spirit! We pray for grace to put away all evil from ourselves, our homes, our businesses. Teach us to hallow all the events of life! Amen.

Sunday, 15th. Ezekiel 40.

We now come to the concluding section of the book. Apparently an interval of twelve or thirteen years has elapsed. Davidson says, "The passage can be understood only if we keep before our minds all the teaching of the earlier part of the book, and also suppose that the prophet had it vividly before his own mind. This passage contains no teaching. All that the prophet wished his people to learn regarding the nature of Jehovah, and the principles of his rule, his holiness, his wrath against evil and his righteous judgments, has been exhausted. All that he wished to say about the revelation of Jehovah's glory to the nations, that they may know that he is Jehovah, and may no more exalt themselves against him in self-deification, and no more disturb or seduce his people, has been said. And the great operations of Jehovah's grace in regenerating his people and in restoring them to their own land have been fully described. All this forms the background of the present section."

The passage shows the prophet dreaming of the things that are to be. The vision came to him on New Year's Day. Most men begin the new year dreaming about themselves, their personal successes and businesses. Ezekiel is too big a man for that. He thinks of the Temple of God, rebuilt, splendid. He does not see the chaos, the piles of débris, but the orderly glorious place where men worship and Jehovah reveals himself. The vision was God-inspired. In everything he saw God at work.

O Lord, we thank thee that for our time the promise stands, Behold, I make all things new! We rejoice in the glory, the happiness and peace that must come to the place where thou dost dwell, and where men love and obey thee. Fulfil thy work in our generation, we beseech thee! Amen.

Monday, 16th. Ezekiel 41.

The Bible student should compare Solomon's Temple with Ezekiel's ,Temple. While the outward appearance may be similar in many features, the interior arrangement is different. Ezekiel is guided by one feeling: everything in the Temple must be symmetrical, and that because the Temple is holy, and the symbol of holiness. And this emphasizes the idea that a holy life is true, balanced, proportioned, orderly. These Temple courts were designed to impress the men who entered them with dignity, solemnity, glory.

Davidson says: "The present section gives a picture of the people in their final condition of redemption and felicity. It does not describe how salvation is to be attained, for the salvation is realized and enjoyed; it describes the people and their condition and their life now that their redemption has come. This accounts for the strange mixture of elements in the picture,—for the fact that there is 'so much of earth, so much of heaven' in it."

The actual temple reconstructed in the days of Zerubbabel was not so pretentious or elaborate as the temple of Ezekiel's dream. But what should we be if we had no dreamers? There must always be a heaven if man is to stretch his fingers upward. "A man's reach should exceed his grasp, Else what's heaven for?"

Merciful Father, we thank thee for a present salvation! We rejoice that it is but the beginning of that which thou art working out for us. Help us to be steadfast! Lead us and perfect us so that at last the fulness of blessing may be our portion! Amen.

Tuesday, 17th. Ezekiel 42.

Skinner says: "The fundamental idea of the theocracy as conceived by Ezekiel is the literal dwelling of Jehovah in the midst of his people. The Temple is in the first instance Jehovah's palace, where he manifests his gracious presence by receiving the gifts and homage of his subjects. But the enjoyment of this privilege of access to the presence of God depends upon the fulfilment of certain conditions which, in the prophet's view, had been systematically violated in the arrangements that prevailed in the first Temple. Hence the vision of Ezekiel is essentially the vision of a temple corresponding in all respects to the require-

ments of Jehovah's holiness, and then of Jehovah's entrance into the house so prepared for his reception. And the first step towards the realization of the great hope of the future was to lay before the exiles a full description of this building, so that they might understand the conditions under which alone Israel could be restored to its own land."

This preparation of the soul for its experiences is one of the privileges of the revelation granted us in the Bible. Notice in the epistles that those who had not yet attained or become perfect were yet aware of heights and depths of purpose in the counsels of God which are described in such terms as "Christ liveth in me," "filled with all the fulness of God." In a time of horrible carnage John saw a new Jerusalem coming down out of heaven from God. So Ezekiel can write of chambers where priestly vestments and sacred things can be deposited, and men who had been serving God and his worshipers might eat the portion of sacramental offerings assigned to them. Everything in the Temple was to be recognized as holy, and therefore precious.

O God, who art in the midst of thy people to bless them, help us to see thee as thou drawest near to us! May we reverence the place of thy abode! Send us help from the sanctuary, we beseech thee! In Christ's name. Amen.

Wednesday, 18th. Ezekiel 43.

The Temple is complete in the prophet's vision, and now the visionary waits in awe to see the divine procession approaching. In the day of desolation Jehovah had gone forth by the east gate. He now returns by the same gate. The place where fellowship was broken is the place where fellowship is restored.

It was a sublime vision. The sound of the divine cavalcade is like the sound of many waters, and the earth becomes radiant at the divine approach. How could a people who are conscious of the nature of him who dwells in the Temple desecrate it by defiling practices? God could not but destroy that which could do anything so vile.

On verse 6 Davidson says: "No doubt the same man is meant as before. The prophet was transported into the inner court by the Spirit, not led as in other instances by the man, who, however, reappears at his side. The man is merely the divine voice and word personified and interposed between the Lord and the prophet; hence though Ezekiel appears to hear one speaking from the house, the voice immediately takes the shape of a man beside him."

The vision of the plan of the restored Temple is to be shown to the people in the hope that when they see it there will come to them a feeling of unworthiness and shame because their past does not entitle them to such honor, and in order that their future may be guarded from the errors and mistakes of their past. Men are stirred to sainthood by the vision of the highest.

Our Father, in the midst of so much that is discouraging we pray that we may have eyes to behold the work which thou art bringing to perfection! Out of chaos thou dost build Paradise. Teach us to work with thee as well as for thee! Amen.

Thursday, 19th. Ezekiel 44.

Under the old régime the slaughtering of animals in sacrifice was the work of aliens. The idea is intolerable to Ezekiel. He says it shall be the duty of Levites. These men who ought to have attained the highest and most honorable things are to be debarred, and instead are assigned to lesser and more menial things, and this because aforetime they sinned in sanctioning worship in unlawful places. A man's carelessness about holy things may handicap his future usefulness. Most of us mar our lives by thoughtless or irreligious acts.

On verses 15-27 Lofthouse says: "These restrictions are of the nature of 'taboos.' In all early religions the more important a person is (especially as priest or king, or as being at some crisis in life), the greater number of the things he may not do or touch, on pain of incurring or causing some penalty, natural or supernatural. Other things are restricted to priests, kings, etc., that is, they are 'taboo' to ordinary people."

The attributes of the priest are (1) respect for duty,—sometimes familiarity and routine tend to deaden the consciousness to the sacredness of the service God's ministers are called upon to render; (2) holy living; (3) service as judge to those who bring their problems; (4) separation from property, yet with an inalienable right to be sustained all their days by receiving their just and equal share of the offerings and firstfruits of the Temple. There was no such thing as shelving old ministers, and after denying them adequate salaries on which to save, leaving them dependent on charity when church officials decide that they are out of date.

O Lord, we pray that pastors and teachers may learn to consecrate themselves for the sake of others! May their lives confirm their teaching! Be gracious unto them, and teach us to bear their burdens, and to respect and nourish them! Amen.

Friday, 20th. Ezekiel 45.

Harvey-Jellie says: "Another gracious ordinance of God, providing for the land in the days of peace and holiness, decreed that a certain portion of territory should be definitely set apart for the maintenance of the priests, the Levites, and the prince, and for the site of the Holy City. This land was to be called 'The Oblation.' In the center of the priest's portion lay the Temple,

and in the center of the southern portion lay the new city, now separated from the Temple. The prince's portion is then more precisely referred to. As the head of the state and heir of David's line, his dignity must be cared for and at the same time abuses of power needed to be prevented . . . . oppression of the people and deceitful self-aggrandisement." If the people are to give so largely to the maintenance of the prince, he on the other hand must provide for the worship of the people. Riches are not to be divorced from worship. Men of wealth and power are to guide and lead the people to a deeper reverence for God.

Skinner says: "There is no real trace of the tendency attributed to the prophet to exalt the priesthood at the expense of the monarchy. The prince is after all a much more imposing personage even in the ceremonial worship than any priest. Although he lacks the priestly quality of holiness, his duties are quite as important as those of the priests, while his dignity is far greater than theirs. The considerations that enter in to limit his power and importance come from another quarter. They are such as these: first, the loss of military leadership, which is at least to be presumed in the circumstances of the Messianic kingdom; second, the welfare of the people at large; and third, the principle of holiness, whose supremacy has to be vindicated in the person of the king no less than in that of his meanest subject."

Almighty God, we pray for a Christian country, that men who possess power and leadership may use their influence for the guiding of the people into habits of worship! Let thy houses of prayer be centers of national and city life! In Christ's name. Amen.

Saturday, 21st. Ezekiel 46.

The prophet is still dilating on the ritual of the ideal worship in the Temple and land of his dreams. He speaks of feasts and festivals and hallowed days. Always he is impressed with the need of holiness. He sees prince and people engaged in acts of united worship. His concern is that the worship shall be acceptable. He feels the need of the expiation for sin as opening the way for forgiveness and to holiness of life. He has no doubt of the divine willingness to forgive.

Skinner says: "It is remarkable that neither in Ezekiel nor in any other part of the Old Testament is an authoritative interpretation given of the most essential features of the ritual of atonement. The people seem to have been left to explain the symbolism as best they could, and many points which are obscure and uncertain to us must have been perfectly intelligible to the least instructed among them. For us the only safe rule is to follow the guidance of the New Testament writers in their use of sacrificial institutions as types of the death of Christ. It may be well to point out one or two general principles which ought never to be overlooked in the typical interpretation of the expiatory sacrifices of the Old Testament. (1) Atonement is provided only for sins committed in ignorance, and moral and ceremonial offences stand precisely on the same footing in the eye of the law. In Ezekiel's system, indeed, it was only sins of inadvertence that needed to be considered. (2) Atoning sacrifices do not purchase forgiveness. That is to say, they are never regarded as exercising any influence on God, moving him to mercy toward the sinner. They are simply the forms to which, by Jehovah's own appointment, the promise of forgiveness is attached. Hence sacrifice has not the fundamental significance in the Old Testament religion that the death of Christ has in the New. Finally, Ezekiel teaches that the idea of atonement is not lodged in any particular rite, but pervades the sacrificial system as a whole. Suggestive as the ritual of the sin-offering is to the Christian conscience, it must not be isolated from other developments of the sacrificial idea or taken to embody the whole permanent meaning of the institution. There are at least two other aspects that are clearly expressed in the ritual legislation of the Old Testament, —that of homage, chiefly symbolized by the burnt-offering, and that of communion, symbolized by the peace offering and the sacrificial feast observed in connection with it."

O Lord, we are dwelling in a time when the full light of the gospel shines in the world! We are grateful for type and symbol, but most of all we are grateful for Jesus Christ, the mediator between God and man. Help us to know the blessedness of reconciliation! Amen.

Sunday, 22nd. Ezekiel 47.

What is the relation of the sanctuary to national life? Ezekiel is led by his heavenly guide to the threshold of the Temple, and there beholds a miracle of grace. Water bursts forth from beneath the altar, and flows an ever-widening, ever-deepening river down to the Dead Sea, where it transforms death into abundant life. "On the banks of the river were trees both fair and fruitful, which yielded food for the hungry and healing for the sick. To all the desert region through which it flowed it brought beauty and life, and the life which it brought to the waters of the Dead Sea was abundantly evidenced by the shoals of fish, which recalled the teeming life of the Great (Mediterranean) Sea."

Davidson says: "It would be an error to regard this fertilising, healing stream in the light of a mere symbol for blessings

which we call 'spiritual.' It is well fitted in other connexions to be such a symbol, but to take it so here would be to overstep the limits of the Old Testament and anticipate a later revelation. As yet the Israelite had no conception of a transcendent sphere of existence for man in the fellowship of God, such as we name heaven. Man's final abode even in his perfect state was considered to be still on the earth. God came down and dwelt with men; men were not translated to dwell with God. But God's presence with men on earth gave to earth the attributes of heaven. Yet men's needs remained, and God's presence was the source of all things necessary to supply them. When he had the needful blessings the Israelite saw in them the tokens and the sacraments of God's favor and presence with him; and conversely when God was near him he was assured that he should want no good thing."

If we heed this warning as to the limits of the Old Testament revelation, we can yet take this vision as suggestive of the healing, refreshing, sustaining, beautifying influence of the church of God on a society which otherwise would be barren, diseased and famished.

Our Father, we rejoice in the streams of blessing which flow from beneath thy throne! By them the waste places are being redeemed and made to blossom. Help us to guard the sacred treasure, to open channels for thy outflowing grace! In Christ's name. Amen.

Monday, 23rd. Ezekiel 48.

The book closes with its sense of an orderly, sanctified and unified life. All tribes are there, prince and priest are there. "The name of the city, 'Jehovah is there,' finely suggests the great protecting presence which inspires all her activity and worship, and brings the prophet's intricate description to a most stately and impressive close."

Think of the daring faith of this messenger of the Lord! Those barren heights of Zion might have been described in other ways which would have inspired us without startling us, but he speaks of a river with its verdant banks, he sees and dares to describe a transfigured land.

Lofthouse draws a parallel between Ezekiel and Dante. "The parallel is closer than might at first sight appear. Ezekiel has gazed into an Inferno as weird and terrible as Dante's. Upon the top of the mountain and the whole limit round about, which was most holy, he has seen and sketched out a Paradise of order and harmony as satisfying as that which Beatrice revealed to Dante; and in his analysis of the wrath of God, which heals while it punishes, and of the fears of men, which change from the tormenting terror of punishment to the shrinking dread of the polluting touch of sin, he reaches a height of spiritual experience unsurpassed by Dante, with all the New Testament behind him."

O God, we rejoice in the city that is to be! One day thou wilt establish it in the earth, and we shall dwell there in health, happiness and peace. Help us to remember the vision and the promise! Teach us to realize that that city will come when we remember that thou art in our midst! Amen.

DANIEL.

Tuesday, 24th. Daniel 1. 1, 2.

There is no book in the Old Testament around which more controversy has gathered than this book of Daniel. The older view among orthodox believers is that "Daniel was a prince of the royal house, that he was carried captive at the age of from twelve to eighteen in the fourth year of Jehoiakim, and that he died in exile when more than ninety years of age; that each historical event was recorded at the time it happened, and each vision also, by Daniel himself; that these documents were conveyed with other sacred works from Babylon to Jerusalem at the time of the return, and that they, as well as the visions of Ezekiel, were put together in their later form by the Great Synagogue." The modern view is that "there is no evidence in Jewish literature written before 190 B. C. of the existence of the book of Daniel; that the oldest testimony to the existence of Daniel belongs to the years 140-107 B. C.; that the writer's inaccurate acquaintance with the events of the exile and the immediately subsequent history, his very accurate knowledge of the third century B. C. and the first 33 years of the second century B. C., for which he is accepted by historical critics as a first class authority, and the vague generalities which mark the transition of the narrative as it passes from the region of history into that of prophecy about the years 167-165 B. C., lead to the assumption that the book was written between the years 167-165 B. C."

The modern view does not imply that the narrative in chapters 1-6 is not based upon actual events. The fact that Ezekiel couples the name of Daniel with that of Noah and Job and again speaks of him as a typical wise man, makes it difficult for some to imagine him as a contemporary and the hero of the book. Daniel was a mere boy at the time of the exile.

Farrar says of the book of Daniel that it "has exercised a powerful influence over Christian conduct and Christian thought. Its right to a place in the canon is undisputed and indisputable, and there is scarcely a book of the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may

be complete, completely furnished unto every good work."

O God, we rejoice in the fruits of thy Spirit! We are grateful for the sacred page which chronicles his revelations to the saints of old. We rejoice in the witness which he bears to our hearts. We pray that we may never grieve thy Spirit. In Christ's name. Amen.

Wednesday, 25th. Daniel 1. 3-21.

In Daniel's refusal to defile himself with the king's meat and wine we have the picture of a man's soul in revolt against every attempt to seduce him from loyalty to the law of God and reverence for religion.

The reference to Nebuchadnezzar was to the most dread figure in Israel's past. Nebuchadnezzar built a colossal empire. He carried on a ruthless campaign against all enemies. He led the people of God into exile. He attempted the disintegration of the Jewish nation. Before this king the four Hebrew youths are made to appear. They are being trained for the king's service. They refuse to allow their training to interfere with their religious obligations. The result is a demonstration that religion and morality tend to develop a finer physical strength and courage than any training that ignores these factors.

Charles says on verses 8-10: "The loyalty of Daniel and his companions was shown in their observance of the laws of their religion regarding clean and unclean meats. The need of this loyalty was felt to be of supreme moment. To eat of unlawful food was as sinful as idolatry itself. Hence the faithful had to abstain from the food of the heathen, not only because the Levitical laws as to clean and unclean animals were not observed by the heathen in the selection and preparation of their food, but also because the food so prepared may have been offered in sacrifice to idols."

Our Father, we know thy pity and compassion, and that thou art mindful of thy children! Help us to trust thee when the way is dark! Teach us to order our steps in a perfect way! Amen.

Thursday, 26th. Daniel 2.

Charles says: "This chapter has a didactic purpose. As in chapter 1 the Jews are exhorted to be true to the Law, even in its ceremonial requirements, so in this chapter they are encouraged to hold fast to the national hope of the Messianic kingdom. To justify their belief in this expectation the superiority of the wisdom of the Jews above that of the heathen is shown in the incidents connected with the king's dream and its interpretation. The wisdom thus triumphant is shown to spring from the direct revelation of the God of the Jews, and his supremacy above all gods is accordingly acknowledged by the king. In the dream the succession of the world empires is foreshadowed, and as these had risen in the order foreshadowed in his dream and its interpretation, the Jews were assured of the coming kingdom. The narrative in many respects recalls Genesis 41. In both accounts a heathen king is visited by a dream which alarms him; in both he sends for his magicians, but they prove helpless; in both a youthful Jew, who ascribed his wisdom wholly to the help of this God, gives the true interpretation, and is raised to the highest honors."

The chapter is really apocalyptic, and presents the world's history during a period of three and a half centuries. The word apocalypse means "disclosure" or "unveiling." Things which are ordinarily hidden from men's eyes are made plain. "An apocalypse, therefore, displays very little interest in the present world: it is essentially an unveiling of the future, and it strives to open a window through which it is possible to look into the realities of the unseen world." Here the interest centers in the coming of the Messianic kingdom with the inevitable overthrow of the empires built on force.

Dear Lord, we rejoice in the certainty of thy triumph! Evil forces may be arrayed against thee, but thou art the captain of our salvation, and thine is the victory, the power and the glory. Make us true to thy cause! Amen.

Friday, 27th. Daniel 3.

Farrar says his chapter "is of priceless value as illustrating the deliverance of undaunted faithfulness, as setting forth the truth that they who love God and trust in him must love him and trust in him even till the end, in spite not only of the most overwhelming peril, but even when they are brought face to face with apparently hopeless defeat. Death itself, by torture or sword or flame, threatened by the priests and tyrants and multitudes of the earth set in open array against them, is impotent to shake the purpose of God's saints. When the servant of God can do nothing else against the banded forces of sin, the world, and the devil, he at least can die, and can say like the Maccabees, 'Let us die in our simplicity!' He may be saved from death, but even if not, he must prefer death to apostasy, and will save his own soul."

The possibility of fidelity to our religious convictions does not appear to involve such dire consequences to us as it did to the Jews and the Reformers, but as a matter of fact it does involve consequences. Our compromises lead to the paganizing of society, to the dominance of materialistic ideas in politics and in international relations. Broken hearthstones, slums, white slavery, war, all involve miseries and sorrows directly due to our surrender of the Christian religion.

As to the location of the image of gold, there is a small river called the Dura which falls into the Euphrates about six miles below Babylon. Near this river are several mounds, called "Mounds of Dura." One of these may be the base of the colossal statue referred to in this chapter. We must not think that the image was solid gold, but covered with gold.

Our Father, we pray for wisdom! When in a hostile world, may we learn how to speak for thee, make us loyal to thy cause! If persecution arise, may we be worthy of him whose name we bear! Amen.

Saturday, 28th. Daniel 4.

There are two texts of Daniel, the one from which our version is taken and known as the Theodotian version, the other the Septuagint. Charles says, "The one we have gives the entire narrative in the form of an edict or letter of Nebuchadnezzar to all his subjects. . . . . This chapter begins simply, in the LXX, with the words, 'And in the eighteenth year of his reign Nebuchadnezzar said, I Nebuchadnezzar was at rest in mine house'; then follow in the same narrative form as in our version the next thirty-three verses. At their close comes the edict as a result of the king's spiritual and psychical experiences, in which are embodied very many of the phrases in 14. 1-3." Dr. Charles believes the LXX version correct.

In the array of hostile forces against God what are we to do? Wickedness can assume a menacing attitude, its policies towards those who criticize or resist or do not coöperate are ruthlessly cruel. Is it not better to compromise, to assume an attitude of acquiescence, even if we privately acknowledge that the Lord is God alone? No, says this chapter. However menacing heathen powers may be, they are really hopeless before God. The proudest monarch has no strength with which to match himself against omnipotence. Nebuchadnezzar has no more value than the meanest serf in his dominion when once Jehovah is offended. Nothing in this world can fall out otherwise than God intends. Evil men may work momentary mischief, but their pride will be broken, their irrationality will make them no more able to hurt than the beasts of the field. The lesson for the martyr band was to remain loyal and trustful.

Our God, we seek deliverance from moral cowardice! Help us to be strong and of good courage because thou art strengthening our hearts! May we believe in thy power to establish righteousness in the earth! Amen.

Sunday, 29th. Daniel 5.

There are historical difficulties in this chapter. It differs from the book of Kings and from the inscriptions as to the name of the son and successor of Nebuchadnezzar. It agrees, however, with the narratives of Herodotus and Xenophon. Herodotus says that Cyrus took Babylon while the people were celebrating a festival, and we know that Belshazzar was at any rate son of the king ruling at the time.

The point of the story is that ostentatious pride that rears itself against God really defeats itself. It makes men blind to responsibility and danger. It stimulates self-indulgence. It makes them ignore the fact that everything has its measure and its limit. Jehovah weighs men in exact balances.

What is the meaning of the words, "Mene, mene, tekel, peres?" The immediate significance of the words appears to be the names of certain weights used in the commerce of Babylon, mina, shekel, and half a mina. The suggestion is, "Thy days are numbered, thy kingdom is divided and given to the Persians, thou art the worthless son of a great father."

We do well to remember the words of Farrar, that the truest way to enjoy the chapter and to grasp the lessons which it is meant to inoculate in their proper force and vividness, is to consider it wholly apart from the difficulties. These in no way affect either the consummate skill of the picture or the eternal truths of which it is the symbolic expression.

O Lord, teach us to treat life seriously! May we not fritter away our time and strength! Save us from spiritual pride! Help us to walk humbly with thee! Amen.

Monday, 30th. Daniel 6.

There is one difficulty about this story, namely, that both the Bible and secular history tell us that Cyrus was the conqueror of Babylon and successor to Nabonidus. The possible reason for the tradition that Darius the Mede came before Cyrus was that prophecy had spoken of the Mede as being God's chosen means of overthrowing Babylon, and that there was a Medean kingdom which gave place to the Persians.

Charles says: "In 3. 1-30 the aim of our author was to direct his people how to act in their relation to a heathen religion and to admonish them not to acknowledge or to share in its worship, but rather to prefer death to apostasy. In this chapter it is his aim to enforce the duty of observing their own religion. And since during the exile this observance could not extend beyond acts of private and personal worship, it is just this side of the Jewish religion that has to be brought forward here."

Almighty God, help us to be true to our profession! May we cultivate habits of devotion! However great the pressure of events, may nothing become more important than meeting with thee! Give us grace to be faithful even in difficult times! In Christ's name. Amen.